





THE C
INTERPRETATION
OF
DREAMS:

By the most celebrated Philosopher

ARTIMEDORUS,
And other AUTHORS.

First written in GREEK, and afterwards translated into divers foreign Languages, and now made ENGLISH.

A Treatise of great Value and Esteem, and very delightful and useful for all Sorts of People.

THE TWENTY-THIRD EDITION, with many Additions, the Author's Life, and the Opinion of divers ENGLISH Authors, concerning the Certainty of Dreams, and their Events.

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TO THE
R E A D E R.

SOME authors are of opinion, that dreams arise from the affections of nature, and are interpreted accordingly: but our author agrees not with them in this, affirming, that dreams of any consequences, which comes from above, are different in their effects, and that no other ought to be taken notice of. As for the dreams of wicked debauch'd persons, they seldom are of any advantage to the dreamer, or any of his neighbours; when, on the contrary, the honest virtuous person may not only dream, but interpret dreams, to the benefit of himself and countrymen. There are many instances in divine writ of prophecies, visions, and dreams. Likewise in ancient history we read of variety of dreams, and the effects of them; particularly that of the queen of Troy, which brought that woeful destruction upon the kingdom, we find recorded to this day.

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TO the READER.

I might mention here many other very remarkable, but that the reader will find them at large in the following sheets: so that it is a great presumption for any one to say, that dreams and visions are not to be minded, since 'tis resisting the Deity, who often works by second causes, and robbing the soul of its property.

I am not insensible but some will ridicule this book at first sight, and think it a trifling subject, for I had such thoughts myself before I had rightly consider'd it. Experience convinced me so much of the truth thereof, that I could not but admire the work, and reverence the author. So that as worthy of a serious perusal, I heartily recommend it to the ingenuous and candid reader: and rest

Thy loving friend,

R. WOODE.



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The History of the Life of
A R T I M E D O R U S.

WHEN and where Artimedorus was born, is differently related by authors. Many countries pretend his life sprung from their bowels, and that his birth was among them: but as one only can have that glory, and that is uncertain, we will not here determine that point absolutely. Asia will have him born in one of her cities, called Pergamum, and affirms, that from thence deriv'd his name *Aglimedoreus Pergamensis*, i. e. Artimedorus Pergamenus. But Sicily denies this, and owns him her son, and therefore gives him the name of Artimedorus Etnensis. There seems some probability in this, since divers authors affirm, That Anno Mundi 3730, he was made governor of Syracusa in Sicily, and that he was celebrated much for his searches into the secrets of nature, and in the studies of occult philosophy. 'Tis probable he might do so, for 'tis without dispute that he wrote several treatises, viz. One, Of the Original of Mankind; another, Of the Customs and Laws of his Country; a third, Of Marriage, being an excellent piece; with divers others.

'Tis certain that Artimedorus was a very learned man, understood the Greek in perfection.

The Life of ARTIMEDORUS.

section, and flourish'd about the time when the wars between Julius Cæsar and Pompey were afoot. When Rome was even tearing her bowels out with her own nails, (as unhappy Britain does endeavour at this present) then our Artimedorus distinguished himself among the most learned of that age, and made a profession of the Greek tongue with great applause; inso-much, that he became intimate with Brutus and Cassius, who then were hatching a plot against the life of Cæsar. This acquaintance, with his studies into deep philosophy, gave him an idea of the evil genius of Brutus, and what his designs were. The infamy of his intention made Artimedorus withdraw his friendship with an artful diffimulation; till by degrees he had in a manner insensibly withdrawn himself wholly from his person and interest. This done, he drew a scheme of the plot, and privately presented it to Cæsar, and withal, an account of some notable occurrences that would befall him.

Much about this time Cæsar's wife dream'd a remarkable dream, and which she thought portended no good to her husband; and though his lascivious sallies from the marriage-bed had withdrawn much of her affections from him, yet she so strictly adhered to her duty, that she told him, with a pungent concern, what she had dreamt the night before, and how the fearful ideas of it still made her restless and anxious about his welfare: she therefore in tears beseech'd him to forbear entering the senate-house that day, for that she dreaded the consequences; but all her tears and remonstrances were in vain.

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At that juncture Artimedorus hearing of it, took this opportunity to let him know how sudden a death hung over his head; and to that end, in Cæsar's way to the senate, he deliver'd him a paper, in which was unfolded the whole treason, with the names of the murderers; at the same time requesting him to open it, and peruse it immediately, without putting it into the hands of his secretary. Cæsar had a love for Artimedorus, and twice essay'd to open it, but the throng was so great that follow'd him, he could not, and so he fell a sacrifice, as his wife had dreamt.

But to return: some time after Cæsar's death, Artimedorus wrote a book of dreams, which, according to the opinion of the wisest men in that age, was so compleat, there needed no addition to it; and which was so well approved of, that it induced him to write more on the same subject, which the reader will find in the following pages. He wrote also divers other treatises upon palmistry, chiromancy, and physiognomy; which, perhaps, may be publish'd in a little time. And after he had spun his life to a reasonable age, he declined in his labours, and died much lamented.

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The Interpretation of
DREAMS,
BY
ARTIMEDORUS.

DREAMS and visions are infused into men for their advantage and instruction; and therefore God promiseth, in the sacred pages, that he will *pour out his Spirit upon all flesh, that their sons and daughters shall prophesy: the old men dream dreams, and the young men see visions.* And both sacred and prophane histories are so fully furnished with variety of examples concerning the true event of many dreams, that it would argue incredulity and ignorance in natural causes, not at all to credit them. Hippocrates is of opinion, that whilst the body sleeps, the spirit is awake, and transported to all places where the body could have access; that it sees and knows all things which the body could know and see when awake, and

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touches all that it could touch : in short, that it hath all the operations that the body, now asleep, can be capable of.

There are five sorts of dreams, that have different names according to their different qualities. The first is a dream : the second a *vision* : the third an *oracle* : the fourth a *phantasy*, or vain *imagination*, the fifth an *apparition*.

That is called a dream which discovers the truth under a hidden figure ; as when Joseph interpreted Pharaoh's dream of the seven lean kine that should devour the seven fat ones ; and the same of the ears of corn, &c.

A vision is no other than this : when a man really sees awake, what he did asleep ; as it happened to Vespasian, when he saw the chirurgion that drew out Nero's tooth.

An oracle is a revelation or advertisement made to us in our sleep by some Angel, or other Saint, to perform God's will according to their informations ; as it happened to Joseph, the husband of the holy Virgin, and the three wise men.

The phantasy, or vain imagination, happens in that instant when the affections are so vehement that they ascend up to the brain during our sleep, and meet with the more watchful spirits ; then what the thoughts are

are employ'd about in the day, we fancy in the night; so an innamorato, who in the day-time thinks on his mistress, in the night, when asleep, meets with the same thoughts — *Nam mens humana quod optat dum vigilat, sperans, per somnum, cernit id ipsum.*

So when a person thinks to meet with any thing, oftentimes it falls out, that in the night-time he dreams he hath met it. It happens also, that he that fasts all day dreams at night that he is a feeding. If he had any thirst in the day-time, in the night-time he dreams of drinking, and is very much delighted with it. And the miser and usurer dream of bags, nay, will discourse of them in their sleep.

Φαντασμα. A phantasm, and is no other than a nocturnal vision that presents itself to weak infants and ancient men, who fancy they see chimeras approaching to intimidate or offend them.

Of these five sorts of dreams, the three former have some appearance of truth.

Yet you must observe this of all the dreams, that those that leave no impression upon the memory are insignificant; and those which we remember, must be, if good and true, about day-break, or at least after midnight; for till then all the senses and faculties of the body are busied about digestion,

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digestion ; and the spirits being disturbed by the vapours that arise from the meat, and seating themselves in the brain, the dreams are to little or no purpose : yet Artimedorus affirms, that he that is sober and undisturb'd, may dream at all times, even in the day, and there may be a certain event of them.

Some authors make a threefold division of dreams, viz. into dreams of natural, animal, and celestial things. Dreams of natural things, are those by which physicians judge of the humours ; dreams of things animal, are such as owe their being to the passion and trouble that the spirit was infested with in the day-time ; and the celestial are advertisements of things divine ; as that of the statue which the King of Babylon imagin'd he saw in his sleep.

There are but few that have the gift of true dreams ; and they fewer that understand their interpretation, there being much to be observed, that is not vulgarly understood. There are two principal kinds of dreams.

First, speculative or contemplative ; which require our consideration, because their event is every way agreeable to the dream ; as we read it happened to a prisoner in the

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little Chatelet at Paris, who dream'd, that whilst they were putting the halter about his neck to hang him; he saw an unknown person, who came to his rescue with a sword, and took off the rope, which the next day happened accordingly; for the judge having pronounced sentence of death, and committed him to the executioner, he was rescued by some persons that came incognito, employed by his friends to that purpose.

The second is allegorical, or significative, because it happens not according to the dream, but by a riddle; as when we dream of seeing an Angel, that signifies revelation or good news; to see a serpent that endeavours to do mischief, signifies envy and tribulation from envious persons. The same also of a toad.

Speculative dreams have an immediate event, but the allegorical not so soon; for there is a day's time or two between a dream and the event thereof; so that sometimes a man may deceive himself in this, viz. whether he must attend the success according to the dream, or judge it will fall out contrarily; which is understood only by learned and prudent interpreters. Sometimes there are monstrous dreams, which ought not to be listed in the number

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number of those that are speculative; they are such as cannot possibly happen; as when you dream that you fly, have horns, go down into hell, these are of the nature of those that are allegorical, which carry a different signification.

Dreams are proportioned according to the condition of the party dreaming. Thus those of eminent persons, be they good or bad, will be great, viz. if good, they signify great benefit, and, on the contrary, great misery. If the party that dreams be of a mean condition, the dreams with their events will be mean also; if poor, their dreams will be very inconsiderable; for the rules of dreaming are not general, and therefore cannot satisfy all persons, seeing they often, according to times and persons, admit of various interpretations;

They that dream of acquainting a second person with business that belongs not to their profession or trade, that happens to themselves; but when they seem to give any advice touching their own trade or profession, that happens to others; and he that dreams he practiseth what he heard, that is an extraordinary good sign, and he will prosper in his trade or profession. A Grecian physician dreaming that he did advise

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vise another not to marry a wife that was a Roman, it happened, that this physician espoused a Roman dame, that brought him much trouble. Heraclides, the tragedian, being at Rome, preparing for a disputation about the art of tragediography, dream'd in the night that he was to maintain a dispute with the tragedians and judges, and yet, notwithstanding, on the morrow he was baffled.

Sometimes our dreams have a true event, tho' diametrically opposite to our hope and desire. Amilcar, the Carthaginian general, besieging a town in Sicily, dream'd he heard a voice, that assured him he should sup in the town to-morrow; which wrought upon him so effectually, that he did hope and believe he should take it that day; and to that end, having given orders to his soldiers for a general assault, a dissention arose among the variety of nations that made up the composition of his army, so that the town taking advantage of this opportunity, sallied out, and attacking the place where Amilcar then was, took him prisoner, conducted him to supper in their town; and so his hope was frustrated, but not the dream.

The valiant and resolute, as also the learned, understanding persons in the affairs

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fairs of this world, whose spirits are distracted neither with hope nor fear, are not so inclinable to dreams and phantasies, as the timorous, ignorant, and those of the vulgar, who fancy nothing all night, but what took up their thoughts in the day-time.

Now it is convenient to produce examples of all sorts of dreams, that have a true event. The first is called a dream.

Joseph, the son of Jacob, dream'd that his brother's sheaves did obeisance to those he had made. And again he had another dream: the sun, moon, and eleven stars seem'd to worship him, which was true; for being by God's grace and favour established governor of all Egypt, he furnished his brethren with corn for their sustenance, during the famine, together with his father and mother; and after he had discovered himself, bestowed on them great possessions, and gave them the land of Goshen to dwell in. King Pharaoh's butler being imprisoned, dream'd in the night, that he saw a vine with three branches, that flourished by degrees, and after it had bloom'd, the ripe grapes appearing, he seem'd to have the king's cup in his hand, pressing the grapes, and straining out the wine, which overflowed the

the cup he presented to the king. Joseph interpreted this dream, and said, that the three branches were the three days that the butler was still to remain a prisoner, which time expir'd, king Pharaoh would be mindful of him, and re-establish him in his office, to serve him as before.

The king's baker, who was a prisoner at the same time, dream'd that he carried three baskets of meal upon his head, and that in the uppermost, there were all sorts of viands that could be prepared by the baker's art, and the birds eat of it. Joseph in like manner interpreted this dream, and said, that the three baskets signified three days, at the end whereof king Pharaoh would cause this poor baker to be hanged; which had an event suitable to the prediction.

The same king Pharaoh dreamed that he was standing near a river, out of which there came seven well favour'd and fat kine, which were devour'd by seven other meagre, and ill-favour'd to the sight. The same night he dreamed also, and fancied that he saw seven full ears of corn, which were swallowed up by seven other dry and wither'd ears. Joseph interpreted it thus; that the seven fat kine and the full ears of corn, signified seven years of

of plenty in the kingdom of Egypt; and the seven meagre kine, and ill-favour'd ears of corn, did denote seven years of dearth and famine; during which time they should consume all that was gather'd up in the seven years of plenty; which fell out accordingly.

These four examples will be sufficient concerning dreams that are made under hidden figures, the truth whereof is manifestly apparent, being explained by art, or divine inspiration.

The second sort, known by the name of vision, happens frequently. We read Vespasian being with the emperor Nero, in the island of Achaia, saw in a dream an unknown person, who acquainted him, that his good fortune would commence when Nero should have a tooth drawn. The first person he met after he was awake, coming out of his chamber, was a chirurgion, that told him he came just at that time from drawing one of Nero's teeth: Shortly after Nero died, and Galba also; and so consequently Vespasian, having made his advantage of the dissention between Otho and Vitellius, was created the succeeding emperor.

Simonides the poet, having interred a dead corpse which he found on the sea shore,

shore, the night after he dreamed that the same body appeared to him, and advised him not to venture to sea; which engaged him to remain on the shore; and his associates setting sail were unfortunately lost in a storm.

Septimus Severus fancied that he saw the emperor Partinea break his neck by a fall, and that his horse made towards him, whereon he mounted; which fell out truly; Severus being chosen emperor in his place.

Jacob, the patriarch, had a vision in a dream of a ladder, which placed on earth, the top thereof reached to heaven, the angels ascending and descending, and the Lord leaning on the ladder, promised Jacob and his posterity the place whereon he slept, and all the families of the earth should be blessed in his seed; which happened accordingly.

The emperor Constantine leading an army, which he had raised against Maxentius, saw in a dream, a beaming and resplendent cross, and heard a voice which told him, that in that sign he should overcome his enemies: whereupon he caused a cross, adorned with gold and precious stones, to be carried on the day of battle, and committed the custody of it to the most

most valiant in his army; and under these happy presages, he totally defeated the army of Maxentius, who was killed upon the place.

The third sort of dreams is called an oracle; as that which happened to Joseph the husband of the most Holy Virgin, who being with child, was divinely advertised by an angel, to conduct the Virgin Mary and her son, Jesus into Egypt, with all possible diligence, that they might avoid the cruelty of Herod, who destroyed all the young children.

The three Magi, or Sages of the east, after they had worshipped our Saviour, Jesus Christ, in the manger, the angel appeared to them in a dream, and acquainted them, that they must steer some other course in their return, and avoid the place of Herod's residence.

So that there needs no more examples to prove the significancy of dreams, their interpretations and events, since they are handed down to us with a sanction from holy writ.

As to phantasies and apparitions, a thousand examples may be produced; we shall all over this treatise treat very amply, both of the one and the other. And because we endeavour a methodical relation,

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we will first discourse of those dreams that are of things natural, which owe their original to the humours analogous to the four elements, afterwards we shall mention dreams of things animal, and consequently of the celestial.

And thus having given the reader a short history of the verity of dreams, and their interpretations, both from sacred writ and prophane authors, to proceed methodically, we begin with the four elements, as having some extraordinary influence over the circumstances and affairs of mankind; and having gone thro' those natural accidents of life, shall proceed to the animal species, as beasts, birds, fishes, &c. and so to things supernatural, as the heavens, and every thing celestial.

Of the Elements of FIRE.

IF any person dreams of seeing fire extinguished, it signifies indigence, necessity, ill fortune, and want of money; and if any distemper'd person dreams that the fire is put out, that presageth his death.

When one dreams that he sees a clear lighted candle upon a table or cabinet, it is a good sign to the sick, and denotes recovery and health; and if he that dreams

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be unmarried, it signifies he will speedily marry, have success, and prosper in his undertakings, and that he will gain credit. The same interpretation may be made of a lanthorn or flaming torch.

He that dreams he sees a candle, lanthorn or torch extinguished or darkened, it signifies unto him sadness, sickness, and poverty will befall him.

He that dreams he is in a ship, and sees a clear light afar off, shall be assured of a fair wind, and receive no damage by tempests, but arrive happily at the haven.

To dream that one sees a moderate, pure and shining fire in the heavens, signifies the menaces of some prince or great lord.

To dream one sees a great fire in the heavens, signifies an assault by enemies, poverty, desolation, and famine; and on what part soever the fire falls from heaven, it denotes that the evil or enemies will proceed from thence; and if we dream that the said fire flies and descends on all parts, that is bad.

To dream you see a burning light, or torches, branches and trees on fires, descending from heaven, it signifies wars, quarrelling, sterility, as also danger to him that dreams, that he should be violently hurt in the head, that he shall be beheaded,

or

or have his brains beaten out by a fortuitous change, or some strange accident.

Whoever dreams they are burnt, it shews sickness by a fever.

He that dreams he sees a well-made fire in his chimney, and that it burns clear and still, it bespeaks the dreamer in a state of health, of a good and charitable inclination; it also bespeaks riches, reconciliation with friends, and a merry life.

But if the fire which is dreamt of, appears furious, sparkling, and violent, anger, debates, hasty news, and strife ensues.

If one dreams that he kindles a fire, and that it burns immediately, without trouble, or a candle or torch, that signifies that the children begotten will be fortunate, and honour their mother.

If a woman dreams that she kindles, or lights the fire, it is a sign that she is with child, and will be safely delivered of a fortunate child, whether it be a boy or girl.

When one dreams of kindling a fire with much ado, and that it extinguisheth presently, that denotes damage and dishonour to the wife, and he that dreams, who often proves the cause of it.

He that dreams he sees a castle quite burned down and consumed, it signifies damage,

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damage, sickness, or death to the master thereof; and he that dreams a city is on fire and consumed, that denotes famine, war, or pestilence to the said city.

He that dreams he sees a man publickly burned, it signifies loss in merchandizing or sickness.

When one dreams that he sees tapestry or other moveables of a hall burning, and that they are consumed, that prognosticates damage or death to the master of the house.

When one fancies in a dream, that he sees the cabinet or cupboard, which belongs to the mistress of the house, burning, that signifies sickness or death to her.

If one dreams that the kitchen is on fire, that denotes death to the cook, the men or maid servants, or one of 'em.

When a man believes the shop is on fire, and that it's consumed by the fire, that signifies loss of goods and possessions.

If one dreams that he sees the out-windows of the forepart of the house burning, and that they are consumed, that signifies the death of brethren; if they are those of the back part, it is the death of sisters, or of one of them.

When one dreams that the gates burn and are consumed, that signifies death to the

he mistress of the house, and sometimes to him that dreameth. If one believes he sees the bed-posts on fire without being consumed, that signifies good fortune to the male children.

To see the top of the house on fire, and consumed, denotes loss of goods, law-suits, or the master of the house his friends.

When a man dreams he sees a fire, it signifies the end of his passion and anger; for it is common with those that dream of fire to be of a passionate, furious, and angry disposition.

When one dreams in the night that he holds a burning light or torch in his hand, it is a good sign, and chiefly to those who are young; for it signifies that they shall enjoy their loves, accomplish their designs, overcome their enemies, and gain honour and good-will from all persons.

To dream you see a burning light being in the hands of another, signifies that the mischief done will be discovered, and the party punished, and that there will be no possibility of excusing the matter, or concealing it. When the light is extinguished, or put out, it signifies quite the contrary.

When one dreams that he sees one or more houses burning with a clear pure fire,

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that is not violent nor sparkling, and that those houses are neither consumed nor destroyed, that signifies to the necessitous, goods, riches and inheritances; to the rich it presageth honours, offices, and dignity; but if you 'spy them burning with a smoaky, violent or sparkling fire, and that they seem to fall and be consumed, that denotes the contrary, viz. adversity, trouble, law-suits, shame, misfortune and death to the dreamer.

Queen Hecuba, wife to king Priam, being with child of her son Paris, dreamed that she went with a burning torch, that would consume the city of Troy; which was a prognostick of the ruin of her own, and the death of all.

When a man dreams that his bed is on fire, and that he perished, that signifies damage, sickness, or death to his wife; and if the wife dreams it, the same may happen to her husband.

He that dreams he sees his cloaths burned and consumed, it signifies vexation, injury, reproach, overthrowing at law, and loss of friends.

He that dreams he sees a stack of corn burned and consumed, it signifies famine and mortality; but if it consumes not, it

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denotes fertility and great riches to him that dreams.

He that dreams he sees himself burning in the fire, and suffers pain thereby, it signifies envy, displeasure, choler and debates.

He that dreams he holds a torch made of straw, and carries it in public, it signifies joy, honour, and the safe management of affairs.

He that dreams he burns his finger, it signifies envy and sin.

Of the Element of AIR.

THEY that dream they see the air clear and serene, shall be beloved and esteemed by all persons, and envy in them shall be reconciled.

According to the observation of physicians, they judge the person to be sanguine and full of blood that is accustomed to dream of the air; some eminent authors affirm, that to dream of seeing the air clear, and free from clouds, signifies that the theft or thing lost shall be discovered, and that one shall overcome his enemies; that he shall overthrow at law, be respected and esteemed by all, and he shall make a successful voyage or journey, if he be upon any such design; in brief, all good things are denoted by a clear and serene air.

But on the contrary, if one dreams that the air is cloudy, dark and troubled, that signifies sadness, sickness, melancholy, and obstruction of business: in short, such a dream signifies the contrary of what is before-mentioned of a pure and clear air.

When one dreams he is in a calm air, that signifies that his life and manners shall be good, peaceable, and acceptable to all company; and that the businesses and voyages, or journies he undertakes, shall succeed according to his desire.

If one dreams he sees a soft shower without storm, tempest, or great winds, that signifies labours, gain and profit, and quite contrary to merchants; for it denotes obstruction, loss and spoil of their merchandizes; and the same to artizans and mechanicks.

Dreams of great and long continuing rain, hail, tempests and thunder, signify afflictions, troubles, dangers, losses, and peril; to the poorer sort, they signify repose; for during the storm they are shut up, and at rest.

When one dreams of ice and snow in winter, that hath no signification; for the spirit represents to the memory the cold of the preceding day; but if it be in another season, that denotes a good harvest to husbandmen, and that the earth will abound in all things. To merchants, and other
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men of employment, it signifies hindrance in their negotiations and voyages; and to soldiers, that their designs will be frustrated.

To dream of hail, signifies sorrow and trouble; and sometimes, that the most hidden secrets shall be reveal'd.

To dream you see a thunderbolt fall near you without a tempest, signifies that he that dreams shall be constrained to fly, or quit his country, and dwell elsewhere; and this is understood particularly of grandees. If one dreams that thunder falls upon his head, or on the houses, that signifies loss of life and goods.

Of the Element of WATER.

THEY that dream they frequently see others, or do often dip themselves in the water, according to the naturalists, are of a phlegmatick constitution, and subject to defluations and catarrhs.

To dream that you see river-water clear and calm, presageth good to all persons, and principally to travellers, lawyers and judges.

To dream one sees river-water troubled, signifies that one shall be threatened by some great lord, or out of his master's favour; and that lawyers shall be in great trouble, and subject to censure.

To dream of being in an impetuous river, and not to escape, signifies danger to

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the person of him that dreams, sickness caused by defluxions, and dilatory law-suits.

To dream of swimming in a great river, signifies future peril and danger.

To dream you see a clear river run by your chamber, presageth the arrival of some rich and liberal person, who will advantage the dreamer; but if the water be troubled, so that it seems to spoil the moveables of the chamber, then that signifies to the family violence, quarrels and disorder, occasioned by enemies.

A rich man that dreams he sees a rivulet of clear water run by his house, will be suddenly chosen into some charge or office, whereby he will gain honour, joy and profit; and prove a refuge and asylum to the oppressed.

To dream you see a rivulet that is troubled, signifies loss and damage by fire, law-suits and enemies.

It is a good sign to dream you see a pit full of fair water in a field where there is none at all; for he that dreams this, will be a thriving man, and suddenly married, if he be not so already, and will have good obedient children.

To dream you see a pit whose water overflows the banks, that predicts loss of substance, the death of wife and children; and

and if the wife have the same dream, that denotes her death, or the loss of her substance.

To dream that you see a little pond, signifies you will enjoy the love of a beautiful woman; and the same if a woman dreams it, she shall have her desires accomplished.

To dream that you are in a boat upon a river, lake or pond of clear water, that is very good, and signifies joy, prosperity and success in affairs.

If a sick person dreams that he sees a river or fountain of clear running water, that presageth his recovery; but if the water be troubled and muddy, it signifies the contrary.

If a young man dreams that he draws water out of a clear well, that signifies he will be speedily married to a fair maid that will bring him a portion: if the water be troubled, he will be disturbed by her, and suddenly fall sick.

If he seems to give others clear well-water to drink by this maid's means, he will enrich, or afflict them, if the water be troubled.

If any one thinks that his river, pond, or fountain is soon dried up, that signifies poverty or death.

If any one dreams that he sees water flow from a place where there is no possibility it

should come, it signifies care, torment and affliction. If he imagines that he hath taken up some of that water, the mischief will be of a longer continuance, according to the quantity.

We have done with the fire, air and water, as for their general influence; we come now to that of the earth.

The EARTH.

IF any one dreams that he hath good lands well inclosed bestowed upon him, with pleasant pastures, he will have a handsome wife, according to the seeming goodness of the land.

But if the land seemed spacious and not inclosed, that denotes pleasure, joy and riches, suitable to the extent of the land.

If it seemed that the said inclosed lands had fair gardens, fountains, fields, pleasant groves and orchards adjoining thereunto, that signifies he will marry a discreet, chaste and beautiful wife, and that she will bear him very handsome children.

If he saw the land sown with wheat, that signifies money and profit, with care and industry.

If he saw it sown with any kind of pulse, that denotes affliction and trouble.

If he saw it sown with millet, that signifies

nifies vast riches to be gained with ease, and much delight.

If a man in holy orders dreams any such thing, then it is taken for the riches and contentment of the mind.

If you dream you see the earth black, that signifies sorrow, melancholy, and weakness of the brain.

To dream that you see the earth quake, signifies that your affairs and life are in danger of being lost.

To dream that the whole earth quakes, signifies an edict from the king, that will astonish all the inhabitants of the kingdom.

If you dream that the house shakes, it is an edict simply against the house, tho' it presages also loss of goods, and suits at law.

If the walls, doors, and top of the house fall by reason of the earthquake, that denotes destruction and death to the chief persons in the house.

If a king, or any other prince, dreams that his palace or throne is overturned and borne down by an earthquake, he will suddenly die, or lose his kingdom.

If any one dreams that a mountain is fallen upon a valley, that signifies that some great lord will oppress and destroy good men.

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If any one sees a town that he knows, sunk by an earthquake, that is a prognostick of famine, war and desolation, by the indignation of a prince: but if he knows not the town, it signifies that the nation at enmity with the king shall be destroyed by the same means.

To dream you see great ditches or precipices, and that you fall into them, signifies that he that dreams will suffer much injury, and hazard his person, and his goods be in danger by fire.

To dream of kissing the earth, signifies sadness and humility.

To dream of being in a meadow, is a good sign to husbandmen and shepherds; and to others, it denotes obstruction of business.

To dream that you are in a fair, straight, level and pleasant way, signifies joy, prosperity, and good success; and a bad way, the quite contrary.

Of VEGETATIVE Creatures.

Of FLOWERS.

THERE are three sorts of creatures; the vegetative, the sensitive, and rational. The dreams of which three we will successively handle one after another.

Under the vegetative creature is comprized trees, plants, flowers and fruits, that receive

ows, receive their nourishment, vigour, growth
and maturity from the earth and sun.

To dream of holding or smelling odori-
ferous flowers in their season, signifies joy,
pleasure and consolation.

To dream of seeing and smelling flow-
ers out of season; if they are white, that
signifies obstruction in business, and bad
success in his enterprizes; if yellow, the
impediment will not be so considerable;
and if they be red, the difficulty and nu-
isance will be extreme; and for the most
part it signifies death.

To dream of seeing and smelling roses in
the season of the year, is a good sign to all
persons, except those that are distemper'd,
and who through fear conceal themselves;
for they are in danger of death or great
sickness; and if the dream be when roses
are out of season, it signifies the contrary.

To dream that you smell of marjoram,
hyssop, rosemary, sage, and other herbs of
the same nature, signifies labour, trouble,
sadness and weakness, physicians only ex-
cepted, to whom such dreams are propiti-
ous.

If any one dreams that he sees, holds,
or smells to lillies out of their season, it sig-
nifies that the hope of the thing desired
will be frustrated.

If

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If one dreams that he sees or smells upon laurel, the olive, or palm; if she be a woman, she shall bear children; if a maid, she will be suddenly married: if it be a man, it signifies amity, joy, prosperity, abundance, and good success in his enterprises.

Of Pot-Herbs, and those that are medicinal.

IF any one dreams that he eats or smells of any such roots as have a strong smell, as radishes, garlick, onions, leeks, and the like, that signifies a discovery of hidden secrets, and domestic jars.

To dream that one eats herbs of which salads are made, as lettice, sorrel, purslane, and others that may be eaten raw, that signifies trouble and difficulty in the management of affairs.

To dream of eating medicinal herbs, as beets, mallows, burrage, and the like, signifies freedom from trouble, and expedition of business, because they make the body soluble.

To dream of eating coleworts, signifies vexation. The French navew-gentle, and cucumbers, denote vain hope. Some are of opinion, that when sick persons dream of melons or cucumbers, it is a prognostick of recovery, by reason of their humidity.

Of CORN, and other Grain.

TO dream that you see corn eared, and gather it, signifies profit and riches.

To dream you see stacks of corn, signifies profit and abundance to the dreamer; and on the contrary, to see a small quantity, signifies famine and necessity.

To dream of eating white bread made of wheat, signifies profit to the rich, and damage to the poor; on the contrary, to dream of eating coarse bread, denotes to the poor, profit and gain, to the rich, losses.

To dream of eating barley bread, signifies health and content.

To dream of eating broth is a good sign, and signifies profit and gain.

To dream that one sees a barn stor'd with corn, signifies, either that you shall marry a rich wife, overthrow your adversary at law, inherit land, or grow rich by trading or wives: it signifies also banquetting or merry-making.

To dream of eating pease well boiled, denotes good success and expedition of business.

To dream of eating beans, signifies trouble and dissention.

To dream of lentiles, signifies corruption; of rice, denotes abundance of obstruction,

tion. The millet signifies poverty and indigence.

To dream you see or eat mustard-seed, that is a bad sign, unless it be to physicians, to whom such dreams are advantageous.

Of TREES, and their Fruit.

TO dream that one sees a stately oak, signifies riches, profit, and long life.

To dream you see an olive tree with olives, denotes peace, delight, concord, liberty, dignity, and fruition of your desires.

To dream of gathering olives off the ground, signifies labour and pains.

To dream you see a laurel tree, is a token of victory and pleasure; and if you be married, it denotes the inheritance of possessions by your wife.

To dream you see a cypress tree, that denotes death, affliction, and obstruction in business.

To dream you see a medlar, or service tree, signifies idleness and remissness.

To dream you see apple trees, and eat sweet apples, signifies joy, pleasure, and recreation; especially to women and maids; four apples denotes contention and sedition.

To dream that one sees and eats almonds, wall-nuts, and hazel-nuts, signifies difficulty and trouble.

To

To dream that you see figs in season, signifies joy and pleasure; and out of season, the contrary.

To dream you see a vine, signifies abundance, riches, and fertility; for which we have the example of Astyages, king of the Medes, who dreamed that his daughter brought forth a vine; which was a prognostick of the grandeur, riches, and felicity of Cyrus, who was born of her body after this dream.

To dream of eating ripe grapes at any time, signifies chearfulness and profit.

To dream that one sees or eats oranges, signifies wounds, grief, and vexation; those that are ripe, signify the same thing.

Peaches, bastard peaches, apricocks, and such kind of fruit in season, denote to him that dreams he sees or eats them, content, health and pleasure; but if you seem to eat them out of season, they signify vain hopes and bad success in business.

To see or eat ripe pears, signifies joy or pleasure; if they are sour or wild, the contrary.

If one dreams he sees a mulberry-tree, that signifies fertility, and abundance of goods and children.

To dream you see nut-trees, almond-trees, and that you eat their fruit, signifies

fies riches and content, gain'd with labour and pains.

To dream that you find nuts that have been hid, signifies you will find some hidden treasure.

To dream you see all sorts of trees, very green or blossoming, is a sign of joy, comfort, and recreation; but if you dream they are dry, or without leaves, rooted up, burn'd, or thunder-struck, that denotes annoy, fear, and displeasure.

If one dreams that he hath gathered the fruit of some old tree, that prognosticates he will be heir to some ancient person.

If one dreams that he hath gathered the fruit of a pomegranate tree, he will be enriched by some wealthy person; but if the pomegranate be not ripe, that denotes sickness or afflictions by some persons wickedly disposed.

If any one dreams that the fruit he hath gathered is rotten, that signifies adversity or loss of children.

If one dreams that he climbs a great tree, he shall be promoted to some honour or dignity, and have the command over other persons.

And when any one dreams that he is fallen from a tree, and hath been scratch-

ed

ed by thorns, or otherwise prejudiced, that signifies he shall lose his offices, and be out of favour with grandees.

Of the SENSITIVE Creature, under which, Birds, Creeping Things, and four footed Beasts are comprized.

Of Birds.

TO dream that you see an eagle in some high place, that is a good sign to those that undertake some weighty business, and especially to soldiers.

If one dreams that an eagle lights upon his head, it signifies death to the dreamer; and the same, if he dreams he is carried into the air by an eagle.

If a woman dreams that she brings forth an eagle, that foretels that the child she goes withal will be a great person, and will have many persons under his command.

If one dreams that he sees a dead eagle, that signifies death to great peers, and profit to the poor.

To dream you see birds of prey, or falconry, to the rich it signifies increase, riches, and honour, and to the poor, the quite contrary.

If any one dreams he sees a raven, it presages mischief, particularly to the husband, who will be discontented by his adulterous

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adulterous wife. And if a woman dreams the same, it prognosticates affliction occasioned by the husband, who will forsake her to court others.

To dream you see a crow, signifies expedition of business.

To dream you see a stare or starling, signifies some small discontent.

To dream you see pigeons, is a good sign; to wit, that you will have delight and content at home, and success.

To dream you see two storks together, signifies marriage and procreation of good and helpful children to their parents.

To see a swan, signifieth joy, revealing secrets, and health to the dreamer; but if it sings, it foretels death.

To dream of a swallow, signifies that a man shall have a discreet wife; and according to the opinion of some, good news and good luck to the house wherein they build their nest. The nightingale signifies the same thing.

To dream of seeing bees, signifies profit to country people, and trouble to the rich; yet if they dream they make their honey in any part of the house or tenement, that signifies dignity, eloquence, and good success in business.

If you dream that you are stung by a bee,

bee, and especially by wasps, that signifies vexation and trouble, occasioned by envious persons.

To dream you see many birds, signifies assemblies and suits at law.

To see or hear a cock crow, signifies joy and prosperity.

To see two cocks fighting, denotes quarrels and fighting.

To dream you see a peacock, is a sign you will marry a handsome wife, grow rich, be in great honour, and be lov'd by the king and grandees.

Quails signify bad news at sea, debates, quarrels, piracy, ambuscades, and treachery.

All sorts of grasshoppers signify impertinent praters, bad musicians, and also poor people, who steal about the country.

The wolf signifies an avaritious, cruel, and disloyal person; insomuch, that if any one dreams he has overcome a wolf, he will conquer an enemy that hath the same qualities; and quite contrary, if he hath been bitten by a wolf, he shall receive prejudice by a cruel and disloyal enemy.

The wolf also signifies the year.

If one dreams that he fights with a fox, he shall be engaged with a wary, crafty adversary.

If

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If one dreams he hath a tame fox, the interpretation is the same.

If one dreams that he hath a tame fox at home, he shall love some ill-natured woman, by whom he will be bewitched; or some domestick that will cajole his master by his subtilty.

White wolves, pole-cats, weasels, and squirrels, signify the same thing, with little or no difference,

The wild boar signifies a pitiless and furious enemy, well furnished with all things necessary.

If any one dreams he has hunted or taken a wild boar, he will chase or take some enemy that hath the same qualities as the wild boar.

If any one dreams he hath the head of a wild boar brought him, newly taken by hunting, that predicts that he will soon obtain his desire of his most powerful enemy.

Swine denote idle, lazy persons, who live doing nothing; who, during their nasty idleness, think of nothing, but how to prey upon other folks goods, that they may live at ease. They signify also covetous persons, who are no way useful in their generation whilst they live, and advance their heirs after their decease.

Dogs

Dogs denote fidelity, courage, and affection, when we dream of such as belong to us; but if we dream of those that belong to strangers, it signifies infamous enemies.

To dream that a dog barks and tears our garments, that signifies some enemy of mean condition slanders us, or endeavours to deprive us of livelihood.

If a king dreams that several dogs are brought him out of divers countries, that signifies that he shall list several soldiers to fight against his enemies; for the Indians and Persians have always taken the dog for an army, when kings dream.

The cat signifies a cunning thief; so that if any one dreams he hath encountered a cat, or that he hath killed one, he will commit a thief to prison, and prosecute him to death.

If he fancies that he eats cat's flesh, he will have the goods of the thief that robbed him. If he dreams he hath the skin, then he'll enjoy the thief's goods.

If any one dreams he fought with a cat that scratch'd him sorely, that signifies sickness or affliction.

All sorts of apes or monkies, signify malicious, weak, strange and secret enemies.

If any one dreams that he hath killed a hart, and that he had the head, or skin, that

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that signifies he will inherit the estate of
some old man, or that he shall overcome
fugitive, deceitful, timorous, and irresolute
enemies. Fallow deer have almost the
same signification.

To dream you see or have many sheep,
weathers, she-goats, cows, and horses, sig-
nifieth wealth and plenty.

Cows in scripture signify the years.

If any one dreams that he hath been run
at by a ram, it is a sign he shall be afflicted
or checked by his sovereign prince.

The ass denotes a good servant or slave,
that is profitable to his master: it signifies
also a foolish ignorant man.

The mule signifies malice, and foolish
imaginations. Artimedorus saith it signi-
fies sickness to him that dreams he saw
one.

The ox signifies a profitable servant to
his master, and the subject brought under
the yoke of obedience. As for the bull,
he signifies some great persons; so that if
any one dreams that he received prejudice,
or good by a bull, assuredly he will receive
it from some great lords.

The horse is a good sign; insomuch, that
if any one dreams he saw, took, or mount-
ed a horse, that is a happy omen to the
dreamer.

If any one dreams that he is mounted on a stately horse, nimble, full of mettle, and well harnessed, he will have a handsome, noble, and rich wife, provided the horse be his own; but if it belongs to another, he will receive comfort, estate, and honour by some woman that is a stranger.

If any one dreams that he is mounted on a horse or mare, and he passed a place without making his horse resty by mounting, he shall gain honour, dignity, and fame.

If any one dreams he rides upon a horse that has a long tail, it is a sign he will find many friends to assist him in his undertakings.

Some say that it promiset him a noble woman, by whose means he will be successful in his affairs, proportionable to the greatness of the tail.

And quite contrary, if he thinks his horse's tail is cut, then his friends, servants or soldiers will fail him, when he stands most in need of them.

If his horse halt, he will meet with obstruction in his designs.

If one dreams that another rides his horse without his consent, it signifies that some

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some person or other will gallant his wife, and be taken in the fact.

Some authors are of opinion, that if any one dreams he is mounted on a nimble, sprightly, active, and well-managed horse, he will be honoured by the vulgar, and esteemed by grandees.

If he dreams that he too violently spurr'd the horse, and forced him to what he did, he shall be advanced to charge and dignity, and shall have honour proportionable to his endeavours.

In kings dreams, the white horse is applicable to the queen's person; who shall be beautiful and virtuous.

The king's horse being black, signifies a debauch'd, rich woman.

If any one dreams that he saw a young generous mare come into his house well harnessed, it is a sign he will be suddenly married to a beautiful, young, and rich gentlewoman, that will be delightful and comfortable to him.

If it be an ill-shapen mare without a saddle, that denotes a she servant or concubine, that will bring nothing with her.

Of the Rational Creature, and his Parts.

MAN is that creature whom the deity hath enrich'd with his most signal favours

favours, having endowed him with a rational soul, which is a ray of his divinity; and this hath obliged all philosophers, to give him such excellent titles. Plato stiles him the miracle of miracles; Aristotle the sociable creature, born for society; Theophrastus, the example of the universe; Cicero, the divine creature; Pliny, the epitome of the world, and nature's minion; and all unanimously with one consent have called him the little world, as comprehending within his own being, all that is most beautiful or admirable among the other creatures that people the earth: But the names and praises the sacred pages bestow on him are far beyond the language of human rhetorick; that he was framed and made according to God's image, that he is his master-piece, his living temple, the object of his love and grace, and his viceroy, constituted over the whole frame of nature.

And because the subject of his dreams are more frequently employed about his own similitude, than any other thing that falls within the compass of his imagination, we will give you an exact delineation of all his dependencies, and begin with his nativity, next discourse of his education, and then of his form and parts.

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If a woman dreams she is deliver'd of a child, and yet is not big with child, it is a sign she will happily accomplish her designs.

If she be a maid, it signifies banquetting, joy, revelling, and nuptials; and sometimes fear and grief to the mother.

If a man dreams he is big with child, that signifies wealth, gain, and profit, which will soon fall to him.

When a man dreams he sees a woman brought to bed, that denotes unto him joy and prosperity.

If a man dreams his wife is big with child, and that it really proves so, it is a sign the child will live, and that she will have a son that resembles the father.

He that dreams he comes out of his mother's womb, will in a short time be freed from some unlucky business, and raised to preferment.

If any one dreams he re-enters his mother's womb, if he be in remote parts, that denotes a speedy return, into his native country.

He that dreams he sees two or three children born, shall have cause of joy and success in his business.

And when you dream of a monstrous or unnatural birth, as if a woman, instead of a well-shaped child, should be delivered

of

of one that had two heads, four feet, four hands, or a tail, or some such thing extraordinary, or that she was delivered of a cat, serpent, basilisk, rat, or other animal, that is a bad hieroglyphick, which betokens no good to the dreamer; and he ought cordially to recommend himself to God, that he would preserve him from those misfortunes that threaten him. If it be a woman that hath such a dream, many authors affirm, and Anselmus Julianus in particular, (who is the author to whom we are obliged for most of our interpretations) that he shall have good success and comfort, shall be rich, and generally beloved, and shall prosper in all her undertakings.

When one dreams that he hath many small children, and that they seem to him to run about the house, and yet notwithstanding he hath none, that signifies it will be very difficult for him ever to have any, and that he that dreams will have many cares.

He that dreams he sees an infant wrapt in swaddling clothes, and sucking the nurse, that signifies a chronical and dangerous distemper, unless his wife be with child; for if so, it signifies that the child will be short-lived. And if it be a woman that dreams, it is a sign that she is or will

shortly be with child of a daughter; unless she be sick, or her husband dead.

If any one dreams he hath a head bigger than ordinary, and very highly raised, that signifies dignity and prelateship, or at least some charge or office where he shall be obeyed and esteemed; and sometimes it signifies victory over enemies, and overthrowing adversaries at law; and to merchants and bankers, heaping up of riches, and recovering of treasure. If a sick person dreams thus, it prognosticates a contumacious and violent fever.

To dream one hath a small, light, or sharp head, signifies want of spirit, servitude, or disgrace.

To dream one hath the head of a Moor, signifies voyages and journies to remote parts, and dispatch of business,

To dream that one is beheaded, according to the tradition of the Indians and Persians, and that the head is separated from the body, that signifies liberty to prisoners, health to the sick, and comfort to those in distress; but some having had this dream, have lost their wives, friends, and houses. This dream is good for him which is accused of any crime, and is in danger of death: but to usurers, masters of ships, or merchants, and all such as ga-

ther

her money, it signifies loss. This dream is good for any debtor. He which is in a far country, and hath this dream, shall return home. He which is at law, shall obtain his suit: but in case of trespass or money, he shall be overthrown. To have the head turned so that it looks backwards forewarns one not to travel, and to enterprize no business, lest the issue be bad. They which are in a far country, shall return home. To have the head of a lion, a wolf, a panther, or elephant, instead of his own, is good: for he which attempteth things beyond his power, and hath this dream, shall attain unto great dignity and honour. To dream you have the head of a dog, horse, or ass, or such four-footed beast, is servitude, pain, and misery. To have a bird's head, argues one shall not stay long in his country. If one dreams he hath his head between his hands, it is good for him that hath neither wife nor children, and to him that desires the return of a friend. And besides, if one be careful to come and trim his head, which he seems to hold between his hands, it is a sign that he shall dispose of his business, and have an end of his evils and adversities. To dream you wear horns, foretels a violent death, and chiefly beheading; it be-

ing incident to beasts. So much for the head.

Of the Shoulders and Breast.

Shoulders thick and fleshy are good to all men, excepting them only that are imprisoned. To the first it signifies much strength and prosperity, to the other, that they shall be long in captivity; if the shoulders be decreased, lean, or broken, it signifieth the contrary to all before said, and oftentimes foretels the death and sickness of brethren. To have the breast whole is good, as also to have it hairy, is a sign of gain to men, but to women it foretels widow-hood: the dugs fair, and without any evil, is good; and if they seem more gross, yet by good means and grace, they signify children and possessions to come; but if they be sore, as full of ulcers, it is sickness to come. The dugs falling is death to her children that dreams so; and if she have none, it is poverty to herself. To have many dugs, thinking she sees them bigger than is usual to a woman, signifieth she shall follow the trade of good fellowship. To be wounded in the stomach by any familiar, is ill news to old women; and to young men or women, it betokeneth glad tidings.

Of the Hands.

TO dream bird-lime grows out of your fingers, or in any part of the hand, shews the person to be subject to pilfer, covetous of what is none of his own; and sometimes denotes an untimely end. To have long nails, and not cut, shews the person to be of a lazy slovenly constitution, and that he will be look'd upon as a sly incendiary. Fair and strong hands, shews prosperity to tradesmen. To him which fears arrests or imprisonment, this dream is doubtful. You must remember that we said before, the right hand signified the father and the son, the left, the wife, the mother, the sister, and servant; the right signifieth such goods as are to get, the left, goods already gotten. If therefore one dreams that he loseth his right-hand, he will lose something which it signifieth. In general, the hands signify neither good nor bad. To lose all the fingers of the hand, or some part, signifieth hurt, or loss of servants. To scriveners and attornies, it signifieth they shall want employment: to debtors, that they shall pay more than they owe: to usurers, loss by interest. I know a man that dreamt he had no fingers, and he was attached by a creditor that lent him money, without an obligation.

ligation. To have more fingers than ordinary, signifieth the contrary; namely, to owe and not to pay. Some have thought this a good dream, but it is the contrary; for he that hath more fingers than natural, thinks and finds it ill: and if the over-plus fingers are idle, they make their own riddle. To have hair which cleaves to the joints, is captivity; but if it cometh on the palm of the hand, it is idleness, especially to labourers and artificers. To have many hands is good for an artificer, or tradesman; for this dream tells him expressly, Thou shalt have so much work, that thou shalt have need of many hands; and to good men also it is good, for it tells them they shall get children, servants, or money, as I have known by experience; but to wicked men it is captivity, and that some shall lay their hands upon them.

Of the Ribs and Navel.

TH E ribs, and the inner-side of the belly, containing the bowels, to the privities, is strength of body, and abundance of goods and riches; if they seem diseased, they signify diseases of the body and consumption of the purse. The navel is loss of father and mother to such as have them, and to others, banishment.

Of the Inward Parts.

IF you dream you are dead, and see
 your inward parts according to their
 natural order, it is good to him that hath
 no children, and to him which is poor.
 For the one shall have children of his own,
 and the other riches of his own: but to a
 rich man, and him which would be close,
 it is shame and dishonour. It is evil to all,
 when they dream that their entrails are
 seen of others, for it betokeneth trouble-
 some affairs, suits in law, and diseases.
 But if one dreams he is opened, and yet
 seeth none his entrails, it signifieth his
 forsaking of his house, loss of children,
 and death by sickness. It is also comfort
 for him that is in misery, for he which lo-
 seth those parts which causeth pain and
 grief, surely he shall be delivered out of dis-
 tress. Moreover, we must not think that
 the heart signifieth a man, and the hus-
 band of the same woman that shall dream
 thereof, it is a wife of the same man that
 dreams it; likewise also the lungs. But the
 liver signifieth the son; the gall, cholerick,
 and melancholy humours, money, women,
 or wives; the spleen, pleasures, laughter;
 the belly and guts, children: for they cry
 oft for meat; likewise they signify usurers.
 The reins signify brothers and cousins.

Of the Members.

PRIVY members signify the father and the mother, the children, the wife, the friend, the brother and cousins; also the force of the body, eloquence, and knowledge, for it is very fruitful. Again, it signifieth riches and possession; because it increaseth and diminisheth. Also counsels and secrets, poverty also and servitude. Also it signifieth dignity and increase of honour: and therefore when one dreams he seethis in its estate and place, it signifieth permanence of all things represented and signified thereby; also increasing, diminishing and redoubling of things present to all, only your wife, and your friends excepted; for it taketh them away, because a man may not impart their use to any.

Of the Groin and Thighs.

THE groin signifieth the same things as the members precedent: in like manner the things; except when they foretel small joy to the rich, or rather expence in many pleasures, with loss and hurt.

Of the Knees.

THE knees being strong and sturdy, signify journies or other motions and operations of health; but being weak and diseased, the contrary: a tree or branch coming

coming out of the knee, signifieth slowness and hindrance ; to a sick man oftentimes death. The knees signify the brethren and familiar friends, and sometimes children.

Of the Leg, Foot and Heels.

THE small of the leg, the feet and the heels, have as it were the same signification as the knees. To have many feet is good for merchants and masters of ships, for they shall command many men : and it signifies rest to the master himself. This dream is good for a poor man, to a rich it is sickness. Many men by this dream have lost their sight, and malefactors having it, have been imprisoned. To put their feet in the fire is ill too, and signifieth loss of goods, children and servants : but to such as undertake a wager of running, it is good, for they shall run swiftly, as if they had fire on their feet. Also if one dreams that he hath lost his shoes, and goeth bare-foot, it signifieth that he shall have pain in his feet ; to some it betokeneth much sickness in bed. Likewise to dream that one would fain run but cannot, signifieth that his affairs shall be difficult and hard to accomplish.

Of the Back.

THE back and all the hinder part signifies old age ; therefore as one think-

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thinketh his back and hinder parts to be, so shall he be in his age.

Of Transmutation of the Person.

TO be changed from little to great, and from great again to be bigger, so that you exceed not reason, is good; for it is increase of business and goods: but to be greater than common use, is death. Also it is ill for an old man to be changed into a young man, or a young man into a child, for they shall change to a worse estate; but the contrary is good, for they shall come to a better estate. To dream to be turn'd into a woman, is very good for those men in mean circumstances. Rich men who dream thus, will meet with misfortunes; and likewise to handicraft f-men, whose labour is hard. On the contrary, if a woman dream that she is an unmarried man, without children, she will have both husband and children; but if married, and has children, she will die a widow: the inferior sort of people of both sexes, who dream they become solid gold, shall increase much in the world with riches. But let the sick dreamer look for death after this dream: to be turned into brass, shews some sudden quarrel, and victory; it is good for military men.—Iron shews hardship and misery.—Clay or
earth

earth foretels dissolution ; but those who deal in earthen ware, may reap good from such a dream.—Rocks, stone, flint, or marble, shews a continual series of hard usage, with mocks, reproaches, blows and slanders. To dream you are turn'd into the shape of a beast, shews, that as the nature of the beast is, so will the circumstance be to the dreamer. To dream you are properly and comely shap'd, is no ill dream, except the person admires himself with the thoughts of it. And thus much for the transmutation of one person or thing into another. We now proceed to treat

Of various Games, Sports and Pastimes.

W Restling is a very ancient exercise, and of great repute ; we read of *Jacob's* wrestling with an angel. He therefore that dreams he is very forward to wrestle with another person, shews some contention will follow ; and that he will be out-done by some of his acquaintance in worldly affairs. To wrestle with an adversary and overcome is good ; but not with one that is a youth or stripling : a woman that dreams she wrestles with her husband, brings shame and sorrow to the family. Children wrestling with men is good ; and with death, denotes a long sick-

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sickness, and law-suits. Racing is a propitious dream to all; provided they perceive no hedges nor stiles in their way. Those who dream they are just at the race's end, may look well to the remaining part of their lives.—Riding, especially a moderate pace, is a good dream to those whose affairs require no hurry nor noise. A sick person riding thro' a city or village, and making no stay, shall recover upon such a dream. One riding a pampered horse, and sitting him well, shall manage his affairs with discretion, and tame an ungovernable family. To ride thro' woods, groves, and such melancholy places, shews sickness and death: leaping, running or dancing, shews prosperity to most people: playing at tennis, back-gammon, chess, and crib-bidge, shew business and law suits tediously managed and carry'd on: billiards denotes a fit of whoring. Bag-pipe-playing, sounding the trumpet, shews the body meanly disposed, and is good to those who delight in warlike affairs. Winding the horn is no good dream; therefore let me advise none to go to law after such a dream. Musick in general, particularly at weddings, is no hurtful dream; tho' sometimes singing signifies deceit.

Of

Of Labour and other Exercises. book

TO do that which one hath learned, is good success to all, foretelling honour; but if you dream you have not good issue, it signifieth the contrary. To do that which one hath not learned, and it hath good issue, it is good; but if he find himself hindered, it is anger. To play the husbandman, or plowman, sow or plant, or dig, is good to him that seeketh a wife, or which hath no children, for the ground is his wife, the seed and trees his children; the wheat males, the barley females and abortives; but to others this dream betokeneth sickness and anger. If any be sick in the house where this dream is, it signifieth death. To reap, plant, trim vines, and to plough against harvest, signify that your affairs shall be deferred till the accustomed time of doing them: but if the horses seem to sink into the ground, or that the spade or other instruments of husbandry seem suddenly to be lost, it betokeneth loss of labour, dearth to corn, and ill harvest. Likewise, if any husbandman dream he is ploughing on a hill, and that on a sudden he is losing the horses, and setting them up in the stable, it betokeneth loss, and that the horses shall fall sick. To govern a ship, if one have
good

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good success, without peril, doubt or pain, it is good; but if troubled with tempest, or if the ship be bruised and broken, it is evil; for to dream of one that is in a water-mill, signifieth much business; and the water holding back, foretelleth much trouble and difficulty in the performance thereof. To cut and sew in leather, to married folks is good: it is also good for him which would marry. But to dye leathers is ill to all, and revealeth secrets. To go on narrow banks and ridges of houses, it is ill, for it signifieth poverty. Also to dream of angling or fishing, betokeneth much trouble and affliction; but to see medicines is worst of all. To be a graver, turner, carver of images and figures, it is good for adulterers, prattlers, cozeners, and deceivers, because their arts shew other effects than the true. Unto others it signifieth honour. To work in iron, and strike upon the anvil, signifieth noise and suits in law; the like we must judge in all other arts of the persons which dream them. And we must understand, that it signifieth as much to see the tradesmen working, on their shops, and tools, as to see himself use the same arts. Notwithstanding there is difference between tools; those which cleave and break signify discord and hurt, those which

unite

unite and bind, signify profit, marriage, or alliance, but to some hindrance of voyages: those which scower or smooth, appease strife: those which address and compass, signify revealing of secrets.

Of Travelling.

TO dream of travelling through a wood and sticking in briars and bushes is evil, for it betokeneth many troubles and hindrances in affairs. Also to travel over hills, mountains and rocky places, signifieth advancement: notwithstanding, if he meets with any one that seemeth to direct him the right way, it betokeneth some friends that will be helpers to him.

Of the Letters.

Earning of Letters is good for the ignorant; but to him which knows the letters, it signifieth hindrance of affairs, and ill issue; it is good for him which desireth to have a son; for not he, but the son, shall learn. If a *Grecian* dreameth that he learneth *Latin* letters, or on the contrary, any *Roman* the *Greek* letters, they shall travel and go from the one country into the other. To read well and truly *Barbarian* or strange letters, signify that they shall go into that country, and have goods and honour there; but to read badly signifies the contrary, or that the sick man shall

shall enter into foolishness and frenzy, by reason of the savage and strange speech which a raving man speaks. All letters in any language, which one cannot read, signify anger and trouble for a few days, if the writing be little : but for longer time if it be much.

To Watch.

TO dream that in the night one watcheth in a chamber, signifieth to the rich great affairs, to the poor, and those that would use any subtilties or deceit, it is good ; for the first shall not be without work and gain, and the others undergoing their attempts with great subtilty, shall come to the height of their enterprize.

To go out and salute one.

TO dream that you are going out of the house in the morning, and are not hindered nor stopped, is good, for it signifieth your business shall have a good issue : but not to be able to get out, nor find issue out of the house is hindrance to those that would travel, and impeachment of affairs, and long sickness to the sick. To salute his familiar friend, to speak to him, and embrace him, is good, for it signifieth that you shall speak and hear good news ; but if they be not very familiar, but only simply known to us, the
dream

dream is not so good : if they be our enemies, it signifieth that we shall enter into friendship with them. To kiss the dead, to him that is sick, it signifieth death : to him which is in health, it forbids him to speak of his affairs at that present, because he hath kissed the mouth of the dead. Notwithstanding, if the dead party hath been our pleasant and private friend, it hindereth not, either to speak or undertake any thing.

Of Cloaths in general.

TH E habits accustomed and agreeable to the season are good ; as in summer an habit of linnen cloth, and fine wool ; in winter a new garment, and of strong wool. To him which is at law, and which is a servant desiring liberty, new apparel is bad, because he must have long time for use them, and refuse them again. A white garment is good only to the priest ; to others it signifieth trouble ; to mechanicks it signifieth they shall have no work ; it also revealeth malefactors ; to the sick it is death ; but the black garment is health. Notwithstanding I have often seen poor men, servants and captives, having dreamed they were attired in black, die. This black habit is bad, except it to be them which would do secret things. To

have

have a garment of divers colours; or scarlet, for priests, jesters, and state players, it is good; to others, it signifieth troubles, dangers, and revealing of secrets; to the sick it is, they shall be tormented with strong and abundant humours. A robe of scarlet to servants and rich men is good, signifying liberty and honour, or dignity; it killeth the sick, and bringeth great poverty to the poor: to many it hath signified captivity; for the man clad in purple or scarlet, must also have a diadem or crown, and many about him to guard his body, every such robe dyed in scarlet, is to some hurt, to others an ague.

A woman's gown is good only to those which have no wife, and which come upon stages to play. Others after this dream lose their wife, or fall into great sickness by reason of the delicacy and effeminateness of those which wear such garments. And yet notwithstanding, in case of rejoicing and assemblies, neither gowns of divers colours, nor womens gowns are bad. To have a gown of the fashion of strange nations, is good luck among strangers, to him which purposeth to go, or remain, or lead his life among them; to others, it is sickness and hindrance of affairs. For to the first their present prosperity

rity shall continue, and to the other, their goods shall increase. Broken and torn gowns is hurt and hindrance of affairs.

A coat, a jacket or short cloak, or skirt of woollen cloth, is anger, and loss of a law-suit : wherefore it is better to dream you lose them than you have them. But the loss of any other habit is not good, except to the poor, servants, captives and debtors ; for the garments being lost, argues loss of evils which encompass them. For others it is not good to dream of loss or nakedness ; for it signifieth loss of goods and pleasant things. A fair and brave gown, and of divers colours, is good for rich and joyfull women ; for the one keeps her brave for her pleasures, the other, divers colours, argue her profit. For to dream of shifting a shirt or smock, or that the cloaths are fallen from the bed, doth signify hard lodging and much shifting in other countries. It is always better to dream to have good, fair, rich, and cleanly garments, than little and dirty, except only to those which exercise dirty and slovenly trades,

To dream one washeth his Garments.

TO dream to wash ones cloaths or another body's, is to sustain and lose, or escape some hurt or danger about the
body

body or life ; for cloaths being washed, lose their uncleanness. This dream also sheweth, that somebody shall learn and perceive our secrets : for to wash is to take and amend, or correct, and therefore it is an ill dream for them which are in doubt to be reprov'd or surpriz'd.

Of Gold and Loss of Rings.

FOR a man to dream he hath gold, is not bad, because of the matter, as every one will say ; but contrary-wise, it is good, as I have known by experience : but oftentimes, when one hath dreamed he hath too much or an excess, and ill agreeing to the sex, by reason of the fashion and figure, as to men habiliments, chains and carcanets, it happeneth in like manner, as for men to dream of a crown of gold, and plate, and great pieces of gold : for when any one shall have such a dream, the gold signifieth evil, not in respect of the matter, but the workmanship and figure. But if the head tires be lost, broken or bruised in the dream, it is loss to a woman. If any one dreams that his pockets are full of money or gold, it betokeneth that he shall receive but little money. And if a man dreameth that he hath found gold, and he cannot tell where to hide it, or that he hath found a purse of money, and

and is afraid to be taken with it, it betokeneth that he shall have loss by a woman: loss of rings to a man signifieth not only the loss of them that had charge over his goods, as the wife, the tenant, &c. but also the loss of his goods, lands, and possessions; or that he will not lend or give away any more to such as he hath lent, and committed charge to, as before times. To many this dream hath foretold loss of eyes; for the eyes have some agreement with the rings, by reason of the radiance of the stones. But when as your dream is either of hose or shoes, we must judge as of the apparel.

Of the Combing one's-self, and of curled Hair.

TO dream to comb him or her self, is good both to man and woman, for it signifieth to go out of evil time and affairs; but to plait and curl the hair is good only for women and courtiers which use it; to others it is debt and impeachment for money, and sometimes imprisoning and sedition.

Of the Looking-glass.

TO be before a looking-glass, and to see themselves, according to their true shape, is good for him and her which would be married; for the glass representeth

senteth to the man his wife, and to the woman her husband : to those which are married it betokeneth children : it is also good to sad and afflicted people, for it signifieth that they shall soon pass out of heaviness, because heavy men look not in a glass. But this dream to the sick is health. Others by this dream have gone into a strange country. To see himself in the glass not such as he is, signifieth he shall be made a father of bastards, or other mens children. But to see himself more ill favoured and deformed, is heaviness and anger. Also to dream to see himself in the water, is death to the dreamer, or some familiar friend of his.

Of the Air, and that which is there done.

THE air clear and pure is good to all, chiefly to those who have lost goods, and would make voyages. The air troubled and cloudy, on the contrary, signifieth hindrance and anger. Rain without great wind or tempest is good for all, except to those which go into a strange country, and those which have their vocation and work abroad without shelter. Little rain and drops of water, is good for plowmen ; to others it is little gain. Great tempestuous rains are troubles, hurts, and dangers, except to those which

are

re servants, poor and afflicted ; for it argues short deliverance from their present evils, as presently after so sudden a tempest cometh fair weather. Snow and ice seen in their season, signifieth nothing but that the spirit, when the body sleeps, remembers the cold of the day. But out of time and season, it is only good for plowmen ; to others not ; for it argues that their business shall go forward coldly, and forbids them to travel. Hails are troubles and heaviness, and reveal secrets. Thunder without lightning, to servants, trouble and falsehood ; but lightning without thunder, vain fear, and without cause. To see elementary fire clean, pure and clear, not great nor thick, are threatening to some nobles, and men of great estates : but large, fair, and thick, is approach of enemies, poverty, and famine. In what place soever the fire is, and from what place it comes, be it from the north, south, east, or west, from that side shall the enemies come, and about these regions shall they run ; or else there shall be a famine ; but yet it is worse to dream that he carries the fire. To see in your dream torches and burning flames fall from heaven, signifies that wood-stacks, colonies, and trees shall be burn'd. It is

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also great and extreme danger of life to him that dreameth it. Lightning without tempest, falling near without touching the body, signifieth change of place ; falling before a man, forbids travelling. To be touched and smitten with lightning, such a dream is good for those which would not have their sin and poverty hidden, for others will reveal them : to the rich and mighty men adorned with great dignity, as that of a sceptre, or crown of gold, it is good ; for the fire resembleth the gold. To others this dream signifieth loss of goods. Moreover to those which are unmarried, it signifieth marriage, be they rich or poor ; but it breaketh marriages made, and maketh friends enemies ; for lightning looseneth, but untieeth not. Those that have children, upon this dream shall lose them ; for the tree touched with lightning withers, and loseth both fruit, flower, and bud. To dream of lightning maketh champions honourable, and graceeth orators, and all such as would shew themselves, and make appearance. Also it is good for him which is at law, in case of honour and renown ; though loss in cases of possession and houses ; but not loss of land to them which possess it ; to those which pretend

to take possession, it denies entrance. Also
 it signifieth to him which is in a strange
 country, that he shall return to his own :
 and to him which is in his own, that he
 shall die there. You must understand it
 is all one dream, if you are only touched
 on the head, or on the stomach, or to be
 burn'd with lightning. But take heed lest
 you dream you are all burned and con-
 sumed by the lightning ; for it is death to
 him that dreameth it ; also you must know,
 that it is not good to be scorch'd with
 lightning, being with his face upon the
 earth, or lying on one's back, or being in
 a ship ; but only being upright upon his
 feet, or sitting in a royal and majestic
 seat.

On Fire in the House.

TO dream you see fire on the hearth,
 clear and little, is good ; but much is
 ill. Little and clear is abundance of goods ;
 dead fire is poverty, and if there be any one
 sick in the house, it foretells death. To
 hold torches and fire-brands by night, is
 good, especially to young folks, to whom
 most often it signifieth love, with pleasure
 and effect ; but to see another hold a torch,
 is ill to those which would be secret. A
 burning light in the house, clear and clean,
 is affluence of goods to the poor ; to un-

married persons, marriage; to the sick, health. But an obscure and troubled light is heaviness and death by sickness. A light put out is health to the sick, for soon after one will light again. A lamp of brass is either great goods, or great evils, according to the disposition of the light. A lamp of earth signifieth least hurt. The one and the other reveal secrets: a lamp seen in a ship is a sign of great joy and tranquillity to navigators.

Of burning Houses.

Houses burning with a clear fire, without falling or diminishing, is riches to the poor; and the rich higher estate and dignity: but to the houses which burn or fall, or consume, are ill to all, and signify death of masters, children, servants, parents, or friends; in like sort trees burning before or within the house. The door of the house seeming to be on fire, is good to the good wife, and danger to him which dreams it. To kindle the fire easily in the oven or hearth, is a sign of generation; but for it to go out straight after, is hurt.

Of the Dogs and the Chase.

TH E hays and gins, and all such things to ensnare and surprise beasts are ill, unless to them that seek servants run away, and a thing lost, for then it signifieth

signifieth speedy recovery. It is better to set
and hold them yourself, then to see another
hold them, in as much as it is better to
trouble than to be troubled. Greyhounds
going to the chase are good to all, and sig-
nify actions and employments ensuing. To
such as are accused, and are in suits of law,
they are ill ; but returning from hunting,
they take away fear, and hinder a work-
man. A Household dog signifieth farms,
servants, and possessions to come. Another
man's dog fawning on us, signifies craft
and deceit against us by his master : biting
and barking at us signifieth injuries, ad-
versities, and oftentimes aches. Little
ladies dogs signify delight and pastime.

Of Beasts of all Sorts.

A Sheep signifieth advancement, and
obtaining of goods, wherefore it is
good to dream you have many of them, or
see them of others, and feed them ; espe-
cially to those which desire to handle go-
vernment and charge of people ; and those
which have attained thereto already. It is
also good for sophisters, pedants, and
school-masters. The ram signifieth the
master, or the prince and king. It is good
to dream to be lifted on high surety, and
by plain and easy places ; especially for
orators, attornies, proctors, and all those

who desire to heap up gold and silver by their labour : goats signify no good, but are worse to navigators. Asses bearing charge, strong and obedient, are good for friendship and company, and signify the wife, companion or friend ; being not proud, above their estate, or fierce, but gentle and very obedient : they are also good in all affairs and enterprizes. Mules are good for all works, especially husbandry ; only they cross weddings or procreation. If the asses or the mules are hot, or mad, and do any hurt, or be savage, it argueth deceit by some of our own house, or subjects : mules also signify sickness, as I have known by experience : oxen in labour are good for all ; but in a herd they are trouble, divulgation and peril. The bull signifieth any great personage, especially if they threaten or pursue you : to mariners it is tempest, and if he wound you, it is hurt and shipwreck, by some inconveniences, which fall from the top of the mast, as I have often experienced, and it daily often falls out. Thus much shall suffice concerning domestical and familiar beasts.

Now let us speak of wild and savage beasts. To see a gentle, familiar and fawning lyon, signifieth good, and profit by the

king

king to a man of war ; by the sentence of the judges to wrestler, or fencer ; by the magistrate to the mechanick ; and by the master to the servant : For the lyon represents these persons for his force and might ; but if he be hot, and mad, it is death, fear and sickness, and threatening by such persons, and danger of fire. To see or have the forehead of a lyon is good for all, and most often the begetting of a man-child : the lioness signifieth as the lyon, only less good and less hurt, and not by men, but by women. I have also known by this dream of a lioness tearing or biting, rich personages have fallen into crimes and accusations. The leopard signifies (both the man and the woman) wicked and deceitful, by reason of the diversity of colours ; also people of a strange country, sickness, exceeding fear, and sore eyes. The she bear signifies a wife, sickness, and return from a strange country. The elephant seen in a dream, is fear and danger. I have often observed and known, that the elephant affrighting one, signified sickness ; and catching and killing one, signifieth death. I knew in *Italy* a rich and wealthy woman which dreamt that she was mounted upon an elephant, and shortly after died. You must understand, that every wild beast generally

represented our enemies ; and therefore it is always better to overcome them, than to be overcome of them. The wolf signifies the year, and a cruel enemy, hunting plainly against us. The fox signifieth the same with the wolf, and an enemy, having secretly by surprizing and spying, and most often deceit by a woman. The ape signifieth a malicious creature. The wild boar signifieth rain and tempest to those which travel ; and to such as plead a strong adversary ; to plowmen sterility ; and to him which marieth, a rude and angry wife : to ships it signifieth the governance and course ; and in land journeys, the way easy or hard to hit. In other places it signifieth that there are fugitives and deceivers, false and perjured persons, fearful and unassured. One may judge of every other beast according to the former manner, and by those to whom they appertain. And you must remember that domestical beasts, which shew themselves fierce and savage, signify ill, and contrary-wise, cruel and savage beasts, which in your dream represent themselves gentle and domestical, signifieth good. Besides, they signify exceeding profit if they seem to speak our language, especially if they say any good thing, or joyful

joyful ; and all which they speak commonly falleth out.

Of creeping Beasts.

THE dragon signifies a king or lord, and the time for his length ; also riches, gold and silver. When one dreams that he comes and gives an attempt, or speaks, it signifies great goods ; if the contrary, it signifies evil. A dragon folded and wreathed, and terrifying, signifieth great danger ; and captivity and death to the sick. The serpent signifies sickness and enmity ; and if any one seem to be governed by him, sickness and enmity shall sorely handle him. The asp and adder signify money and rich wives. I have known by experience, that these two beasts coming towards us, wreathed and bound together, have been arguments of good, especially if they bite us. Any beast which one dreams that his wife carrieth hid in her bosom with pleasure and pastime, signifieth that she shall be corrupted by the enemy of him that dreams it : but if she be fearful and sad by reason of the afore-said beast so carried, she shall be sick, and if she be with child, her fruit shall be endangered.

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Of Fishing.

NETS and all other instruments of flax to catch fishes, signify the same with the hays, and gins in the chase, of which we have spoken before. So a line of silk or horse-hair, and wrought, signifieth deceit and craft; wherefore it is always better to dream you hold them yourself, than that any other hold them. To catch much fish together, and very big, signify to all gain and profit; except to those which exercise an art or trade, which requires sitting by it, as masters, teachers, and school-masters, for the first cannot finish and do their trade, the others shall have foolish scholars and auditors; because the fishes are mute. To catch little fishes is heaviness and no profit. Every fish of divers colours is poison to the sick, deceit and treason to the whole. Red fish signify to servants and malefactors, torments; to the sick gross fevers and inflammations, revealing those that would be secret; fish which have scales, and which one may peel, are good for the sick, captives, and poor, and to every afflicted person; for it signifieth to them abolition and loss of evils, wherewith they shall be encompassed.

Of Frogs.

FROGS are abusers and praters : but to see them in a dream, is good for those which live upon the commons. I knew a man who dreamed that he beat with his fist, and the knuckles or joints of his fingers upon frogs ; and so it fell out, that his master gave him authority over all the affairs of his house. So then one must think that the pond represents the house, the frogs the inhabitants, and the striking of his fingers the commandment.

Of Monsters and Fishes.

TO see a great fish in the sea, is good for no man, only the dolphin excepted, which promisseth wind from the place from whence he cometh ; but out of the sea every fish and great monster is good, and signifies that our enemies cannot hurt us : but that the wicked shall be punished. Notwithstanding the dolphin seen out of the sea is not good, but signifies death. To see in a dream, dive-dappers and cormorants, and other such like birds, is peril to mariners, but not death. To others they signify their friends and whores, deceivers and pirates. And if in dreaming, he sees these birds, and lose any thing, he shall never recover it again. Ducks also and Odrakes, and other birds, signify the like.

To

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To see or find fishes dead in the sea, is not good, for it betokeneth vain hopes; but it is better to catch them or buy them any way. Also it is good to eat them drest, and according to their dressing you must judge. To see a fish in his chamber, it is ill to a master, and to the sick. A woman with child, dreaming that she hath a fish instead of a child, according to the ancients, she shall have a dumb child; but as I have known, it signifieth more often that she shall have a dying child, or of little life.

Of all Sorts of Birds.

GREAT birds are better for the rich than the poor; little and tiny are the contrary. To see an eagle flying over a stone, or a tree, or an high place, is good for those which would undertake business, but to those which are in fear, it is evil. Also it signifieth return of him which is in a far country; and if his flight be far, and at ease and pleasure, it is good, and signifieth that the business shall have an end, but not so soon. An eagle flying, and falling upon the head of him which dreameth, it signifieth his death. To be mounted upon an eagle, signifies to kings, princes, and mighty and rich personages, death; but to the poor it is good, for they shall be

be welcome, and received of all rich men, from whom they shall draw great profit.

Of Flies.

BEES are good to plowmen, and to such as thereby get profit, to others they signify trouble, by reason of the noise they make; and wounds by reason of their sting; (and sickness by reason of their honey and wax. Fluttering upon one's head, they are good to him that would be a thief or captain; to others they signify evil, especially death before people or soldiers. To shut in these flies, and also to kill them, is good to all, only except to country-men and plow-men.

To Sail.

TO dream to sail well is good for all; but to be in a tempest upon the river or sea, is ill, signifieth heaviness, and danger. To suffer shipwreck, the ship being over-whelmed or broken, is most dangerous to all, except those which are detain'd by force; for to them it signifieth releasing and liberty. It is always best to sail in a great ship which has charge: also it is better to sail by sea than by land. To have a mind to sail, and not to be able, is hindrance of affairs. To see from the land ships on the sea sailing at their ease, is good to all, and signifieth to travel or return from travel,

or

or messengers and news from sea. Ships going from a haven to sea, signify good and flow affairs ; but arriving to the haven the contrary, for the artificial haven signifies always our friends and benefactors ; the rocks, those whom we love by constraint ; the anchors surety, but hindrance of voyages ; the ropes which keep the ship at land, are debts and impediments ; the mast signifieth the master of the house or gallery. To see any part of the ship on fire and burn, signifieth danger, lest she break on that side, or danger to him which by that side of the ship is meant.

Of Husbandry.

THE plough is good for marriages, procreation and affairs, but it requireth time. The yoke is good, yet not to servants, wherefore it is better for them to see it broken. The scythe is hurt, for it cuts all, and signifieth the time of half a year. The saw signifies the woman and her profit : the coulter of the plow, the fan and the scythe, is hurt, departure and loss. The cart is the life of him that dreams it. To dream to cut vines, or reap out of time, signifieth your business shall be slack until such time as men use to cut their vines and mow. Sheaves of corn, or like grain, are also hindrance ; for this is not ready meat.

meat. Holes in the earth, ridges or secret places of the earth, where grains are sown or hidden, signify the wife, the life and the goods of him which dreams it. Hedges, pales, ditches set for limits and confines of inheritances, are ill ; to such as are in fear they hinder travelling ; but in other affairs signify aid, friends and support in necessity.

Of Trees.

THE oaks are people, and also folks ; the olive-tree is the wife, the combat, principality and liberty ; therefore it is good to see it flourishing well, bearing fair and ripe fruit in season ; to beat down olives is good for all but servants ; to gather olives on the ground, or tread upon them, is pain and anger ; the bay-tree is a rich and fair wife ; it is also ill success of affairs, because it is bitter ; but for physicians, poets and divines, it is good for their art : the cypress-tree is patience and lingering.

Of the Nightingale and Swallow.

TO dream of either of these birds, signifies much alike ; only that of the swallow is more propitious : the swallow is a bird no ways ominous, if she makes no offer in the dream that is hurtful : if she appears in her own feathers and shape, it is good, particularly to new married persons, and shews a house-wife.

To fly in the Air.

FLYING directly upwards some small height, shews advancement ; and the more if it be dreamt of another country. Flying in general is good ; to servants it denotes liberty, to the poor wealth, and to the rich great honours. But to be flying aloft in the air, without wings, is danger and disgrace, mobbing and tumultuous actions. Flying into the skies is good for the meaner sort ; but for those who would keep secrecy, it is bad ; for the sky is obvious to all mankind. To fly in company with birds, shews an evil disposition, and that birds of a feather will flock together. To fly high, and come down safe, and when we will, is good, and shews success in all affairs. To fly by force, as when men or beasts pursue, is prejudicial : to fly backwards is good for those that travel by sea ; to others it denotes idleness and want of business. Having a mind to fly and cannot, is no good dream ; and for the sick to dream of flying in any sort, shews death. He whose business requires continuance in a place, can reap no benefit by dreaming he flies in any manner : slaves indeed may reap benefit by it ; and so will travellers, particularly if they dream of flying either in bed, chair, or other conveniency.

*Of Persons of Reputation, and who ought
to be believ'd.*

TRUTH is an essential blessing, and the greatest sent from heaven to mankind; they therefore who will not lye, are much to be valued: such dreamers are much to be credited, when they dream of any thing relating to other persons. Kings and priests, as they are temporal and spiritual governors, their dreams are of great significancy. And so are those of our parents, for from them we first deriv'd life. The dreams of all pious, good sober people, merits much our esteem and regard; especially ancient and grave people.

Of Gaming at Dice and Cards, &c.

DIce, back-gammon, all-fours, put, cribbige, &c. denotes covetousness, idleness, want, noise, vexation and trouble: it is best always to dream of winning. If a sick person dreams he is at play in company, and that one of them of a sudden leaves off, there is danger. To dream you lose either at cards, or dice, so that there is a stop put to your play, is good; especially to those who are at law. To see children play with great persons, is advantageous. A man that dreams of dice, and has an estate depending upon another's life, will reap benefit, for dice are made of bones.

Of

Of Vessels and Instruments.

EVERY vessel, or instrument, signifieth the art or trade wherein it is used, or that which one useth to put therein; as tuns signify wine or oil, heaps of corn or barley, and such like things, somewhat near or equivalent to that whereto it is applied: the tools and instruments in this sense signify friends; children, parents, victuals and provision, signifies the master of the house; the coffer and cabinets, the wives and stewards. But in all you must judge with regard of circumstance: as one having the order of knighthood, and requiring a charge or conduct of some men of war, dreamt that he being called of one, he went out of the house wherein he was, and having gone two stairs, he thought that he which called him reached him a crown of olives, such as the Roman Knights used to wear in their pomp: after which dream he was very joyful, and all that were of his company were in hope that by this dream he should have his request; but he had not; and the reason thereof was, because he received not the crown in going up the stairs, but in coming down; for to ascend signifieth honour, to descend the contrary. Notwithstanding, this dream signifies another thing to him, to wit, that he should marry and espouse a maid; for the crown was of tied branches. Wherefore he which expoundeth dreams, must not rest in one thing only, but he must understand all the disposition and derivation of them. For those which judged of this dream only by the crown, without regarding the descent of the stairs, were all deceived of their expectation.

Of Butchers.

THose who dream they see butchers knock down, kill, cut, and divide beasts, and after sell them, signifies damage and death to the sick; for it is their business to divide and sell dead beasts: to captives and bondsmen, it is the issue of their evils.

Of

Of an Inn keeper.

THE inn-keeper signifieth death to the sick : because like as death, so he entertaineth all persons: to the well it is trouble and heaviness, danger and travel. The inn signifieth the grave, as the inn-keeper death.

To be imprisoned.

TO be arrested, is impeachment of affairs, and long sickness to the sick. Notwithstanding, to those that are very low and near the end, it is recovery of health ; for the keeping represents life, which shall be prolonged ; but deliverance, dissolution and loss, is quite contrary. To enter into prison and bonds willingly, or by force, is great sickness, or anger, serjeants and hangmen, are captivity, heaviness, and revealing of secrets to prisoners.

Of the Holy Days and feasting.

HOly days and festivals by night, are good to such as would marry, or make marriages, and such as seek company and affiaity : to the sad and fearful, end of heaviness and tear ; for none watch willing all night in dancing, good chear and mirth, but those which are joyful. To whore masters and harlots, it is revealing of their deeds : to the rich and wealthy they are trouble and divulgation.

Of Vomit.

AL L vomiting, whether of blood, meat or slegm, to poor folks, if they dream, it signifieth profit, and to the rich hurt ; for the first can lose nothing till they have it ; but the others having goods already, shall come to lose them.

To see or have often the same Dreams.

TO see often the same dreams, and many nights one after another, is a sign that our spirit doth admonish and foretel us affectionately the self same thing worthy to be thought upon : for when we have great affection to any thing, we cannot but think and speak thereof. But if the same dreams are seen, with long space of time between them, they do not always

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always signify the same thing, but divers, according to the change of time and affairs, either more or less: though many have dreamed the same dream, it will not signify to all alike, but rather diversly, according to the divers estate and quality of the folks, and their different affairs. A certain perfumer dreamed that he had lost his nose; and he lost his merchandize, and sold no more; the loss of his nose signifying his perfumes. A long time after, being no perfumer, he dreamed the same dream, that he had no nose, and he was afterwards accused for falsehood, and fled out of his own country; for it is an unseemly thing to lack a nose, which is the most perspicuous place of all his face. Whereupon *Virgil* saith, *Et trunus in bonesta vulnere nares*. The same perfumer being sick upon a time after, dreamed again that he had no nose, and he died; for dead mens heads have no noses, so that the self-same dream in the self-same man, signifieth losses and death.

Of the Clock.

A Clock signifieth actions, operation, motions, attempts, and surprising in any necessary things. If a clock fall or break, it is ill and great danger, especially to the sick. It is better to count the hours before noon than after,

To know our Friends from our Foes.

ALL men of mirth, whether belov'd or not, though they have not great familiarity and acquaintance together, signify prosperity and days of recreation: on the contrary, those which being seen in a dream hate them which see them, although they are ignorant of their enmity and ill will, signify ill. So then, when you see in a dream a person which you think to be your friend, and the day after you have no prosperity or good luck, then you may judge he bears you no good will, and if you see any one you suppose to be your enemy, and yet the day after you have good luck, then think it is wrong to judge him
your

your enemy, and you ought not to bear any malice toward him.

To see Tradesmen, or the fair Sex.

HE who dreams he sees or meets either of these, hath the same effect which their art hath; and likewise to see their shops. And yet you must except a whore; for to dream that you see or meet one, is no ill dream; but to see her in a bawdy-house, is heaviness and ill luck, because it is a publick place, full of vice and extravagance.

To see Children, young Men, and old People.

Dreaming of little boys is better than girls; and yet both import care, because for little ones we must care. Little children, or others of middle age, seen in a dream, are better than to see old folks; and yet if the dreamer were in any business, to bring wisdom or security, it is better for him to see folks of riper age, or old; provided always, that those do nothing in dotage, or upon an old grudge.

Of Trees, Plants, and living Creatures.

Amongst trees and plants, the oak, olive, and cypress-tree, other such, in like sort, the elephant, raven, and hart, signify good or evil to come slowly, according to the disposition and different quality wherein one sees them. But the trees and plants which grow quickly, as the vine and peach-tree; and among beasts, the hog and such like, signify the contrary, either good or evil, which shall quickly happen.

Of Walls, Foundations and Trees.

SOUND and firm things, as walls, foundations, and old trees, and scurf of iron, and the loadstone, signifies security to those that are in danger.

Of Chariots.

CHariots which are not in use, as to dream to guide a chariot drawn or carried by wolves, leopards, dogs or such like beasts, is good only to those that fear great enemies; because such beasts

when

when they are set between a draught-tree, are subject to the guider. To dream to be carried therein by men, is good only to those which would command, and be obeyed ; to others, it is discredit and hurt.

Of Flattery.

IT is good for none but such as use it : to others it is a sign to be abased, because flatterers are leis, and baser of courage than those which use it not. To dream to be pleasant, and easily endure to be flattered, is not good, especially if the flatterer be one of our familiars ; for it signifieth to be betrayed by him.

To be sold.

FOR to dream to be set to sale (as they were wont in the old time to sell their servants, and they do at this day amongst heathen nations) is good to those who wish to change their present estate and quality ; as to those which are kept in poverty and servitude : but to the rich and the sick, and those which are placed in honour and authority, it is ill. And after this dream it hath fell out, that many have been taken and sold.

To buy.

EVERY thing useful in a family dreamt of is good : but to buy that which is only for victuals and relief, is good for the poor ; but to the rich and healthy, it signifies expences and great charge.

To get.

FOR to dream to get and heap up goods, and especially for household stuff, and well ordered, and so much, or any more than we had before, is good ; but not most excellent, above our estate and quality ; for this would be without reason, and would signify much hurt.

Of Poverty.

TO dream to be in necessity and poverty, signifieth some good to one ; and yet this dream brings no good, but signifieth cross fortune to those which

which make commodity of their tongue and fair speech.

Of Things which one dreams to befall little Children beyond their Age.

TO dream of any thing to befall little children, which is not proper to their age, is not good; as to dream that men-children have beards and gray hairs, and that little wenches should be married and have children; which signifieth to them death at hand. And yet to dream that little children speaks well, is good; because it is proper both to men and women to speak. But as for other things happening beyond their age, in those which are not very little children, it was declared in the first book in the chapter of alteration and change, dreams which are of the generation of children, or of wedding, foretel that our children being in a far country, shall return; especially the wife and children, if by chance any one hath took them from us: if one dreams to plough the earth, and sow the seed therein, it signifieth the same.

That which is signified by one Thing, is also oftentimes the signifier of the same Thing.

THE eyes signify and represent children; Whereupon a woman dreaming that her eyes were sore, found her children sick: and another dreaming that her children were sick, had after sore eyes.

Of Thieving and Lying,

HE that would cheat another, and dreams he steals, may gain his design: the richer the thing is that is stole, and the more difficult to come at, the more danger and greater punishment to the thief. To rob a church is bad, but not to the priest belonging to it; for they divide and devour the people's donations. Lying in a dream is good to none but jesters and buffoons, who live by lying. To dream you deceive your friend with a lye, shows much

much damage, but not so much if you deceive thereby a stranger.

Of Ants, Lice, Flies and Worms.

THE diligent ants are good for farmers and husbandmen, for they denote store of grain. To see them with wings is bad; especially to travellers. Without wings and busy, is good to the sick; but death to the patient, if they seem crawling about the body. So likewise lice swarming in great numbers, shews long and dangerous sickness. A few is good, and shews the person shall be freed from the afflictions and troubles he is under; especially if he endeavours to pick them off. To discharge worms either upwards or downwards, is to know your friends from your foes. The less the worms seem to be, the more ease and strife one shall receive from his bosom friend and acquaintance. So hornets likewise is no beneficial dream. A vintner dreaming of hornets and flies, will have his wine prick'd; for their element is sweet and sour.

Of Places of Assembly.

Markets, theatres, highways, and great places in a town and suburbs, and churches, are troubles and confusions, by reason of the multitudes of people which resort to the aforesaid places. A market filled with goods and folks, is good for those which traffick: but an empty market the contrary.

Of Statues.

Brazen statues being very big, seen moving in a dream, are riches and revenues; but exceeding great ones, and moving like monsters, are great terrors and perils, because one cannot see them without frightening. Statues also represent magistrates and governors of the town; and in this case, whatsoever they shall do or say, shall befall the said personages.

Of the Mole.

THE mole signifieth a man blind by inconvenience, and labour in vain; and signifieth also

also, that he which would be secret, shall be disclosed by himself.

Of Night-Birds.

AN owl, bittern or bat, and all other night-birds, crosses any enterprize or advancement of affairs; but take away fear and terrors; only the bat is good for a woman with child; for she lays not eggs as others birds do, but little ones, and bears milk, where-with she nourishes her young. If these birds are seen in a dream to enter a house to dwell there, it signifieth that this house shall be desolate and forsaken of the inhabitants. He which goeth by sea or land, and sees in his dream any of these birds, he shall fall into a great tempest, or the hands of thieves.

Of Quails and Game Cocks.

THE quail is a melancholy, but pretty bird, much like a chicken; and to dream of it in any sort, is no ways advantageous; for the quail is an enemy to marriage, friendship and society; and therefore they signify plots, treasons, conspiracies, and death to the sick. Game cocks with gafflers on denote strife and contention, with a great bustle, hurry and noise.

Of walking upon the Sea, or with Crutches.

THIS dream is good for travellers or servants, it denotes success in marriage; and the good will of one's master. It likewise promiseth success to those who are at law; the sea, like justice, not distributing to all alike, but as they deserve. Young men dreaming thus, is pleasure with the fair sex; but is scandal and lasciviousness to a young woman. This dream is of advantage to all who are governors, magistrates, or overseers of the people, who indeed may be compared to the restless ocean. If you dream you are forc'd to go upon crutches, some danger is at hand, especially to prisoners, captives, &c. and to others a wandering, loose, idle life.

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Of Malice, Fighting, and Bloodshed.

TO fall out, either with friends or strangers, is bad, and very dangerous to those that are sick; and the more if those you quarrel or fight with are your governors. Likewise bearing malice is neither good sleeping or waking. As for manslaughter and bloodshed, provided you do it not yourself, it is no hurtful dream, but shews we shall soon produce something we desire to seek after.

Of the Cat, Rat, Weasel and Crocodile.

PUSS dreamt of shews a debauch'd adulterous person. To see rats frisking about, is a good dream; but the weasel bespeaks a naughty wife, who will produce law and strife, according to her actions. As for crocodiles, alligators, and such like amphibious creatures, they signify land and sea robbers, ruffians, murderers, &c.

Of a Father and Mother-in-Law, and Ancestors.

SEeing either of these, dead or alive, is bad: if they seem to threaten or revile you, is worse; on the contrary, too much fine speech shews dissimulation. I have known this dream to signify travelling abroad. To dream of grand-fathers, shews abundance of care, and variety of success.

To be ill dress'd, and of Dirt.

DIRT dreamt of denotes disgrace and sickness; and that you are awkwardly dress'd; the flouts and jeers of your neighbours; this dream is of no use to any but merry-andrews and stage players.

Of Sickness and Infirmary.

WHosoever is in prison, or captivity, and dreams he is sick, shall find some sudden deliverance; but it loads those that are free with laziness and want of employment. Visiting the sick has much the same events: for in our sleep what the fancy represents, is introduc'd by our friends and acquaintance. I have made this observation, that when the soul would immediately inform us of any thing

thing good or bad, the thing represented is in our own person; but if the event be some distance off, the soul represents it by a second person.

To be carried in a Cart, Waggon, or Coach.

CArriage in a waggon shews some tedious contest and debate, likewise a sedentary, melancholy disposition. To draw in a cart, is to get a maintenance with great anxiety and labour; but to be yoked as oxen, shews a servile, slavish life, and a sickly constitution. Riding in a coach or cart, is good for travellers; and to others preferment with hopeful children.

Images and Statues.

Governors of children, who dream they make images of earth, or any thing else, shall have comfort from those they bring up. It promises likewise children to those who desire them. Painted images are not so promising; and to dream you see something befall them, the same will happen to the dreamer.

Thorns, Stings, and Wounds.

Young people that dream they are hurt in the stomach, shews *Cupid* is about to shoot his darts among them; and that love is going to act his part: But to the ancients, diseases and death. To be wounded in the palm of the hand, denotes poverty and quarrels; but if a new skin seems to cover the wound, it shews an end of all disputes. To be stung or prickt with a thorn, foretels also to youth some love torments; to others calumny and reproach.

Of Parentage.

ALL those which are of one parentage, especially children, being represented by a dream, having or doing any thing, signify that something shall be done, or fall out coming near the said things, to whomsoever of his kin. A man dreamt that his daughter was crook-back'd, and the sister of the dreamer died; and not without cause;

for he dreamed that such a near kinswoman was not well; shortly after which his sister departed.

Of Things which encompass.

AL I. those things which encompass us, or receive us, have the same consideration: as one dreamt that he was apparelled in a gown of wood, how he sailed, and his sailing or voyage was hindred; for the gown of wood hindring him, representeth the ship. Another dreamt that his gown was cut into small pieces, and his house fell down. Another dreamt he had lost the roof of his house, and he lost his cloaths. A mariner dreamt he saw a wall break, and the pieces or sides of the ship were broken. And yet all such things may have reference to the body. And therefore not without cause. One which dreamt that his gown was broken and torn, was wounded in his body, and in the same place where he dreamt his gown was torn; and as the gown shewed itself to be the cause of the soul: in like sort servants (besides other things which they signify) represent the bodies of their masters: wherefore there was one that dreamt he saw his servant sick, and was sick himself of a fever: and the body is the servitor of the soul, which seeth the dream. Another dreamt he had a horse-foot, and was afterwards knighted; for as his feet bare him, in like sort the horse should carry him. He which dreams the king will give him something out of his mouth, must thus interpret it, that there shall be some sentence given, or word spoken, which shall redound to the profit of the dreamer.

Of imperfect or half finished Works.

TO dream that works are only half done, signifieth evil success of affairs, and it were better not to begin them. *Cilex* making a request to the king to have the succession of his brother, dreamt that he shored a sleep to the middle of her body; and taking a great deal of the fleece, awaked,

awaked, dreaming that he could not obtain to shear the rest: after which dream he expected to obtain the moiety of his brother's inheritance; but on the contrary, he neither obtained it all, nor any part thereof.

If it be possible at the same time to have both good and bad Dreams.

A Man may dream both good and bad dreams in one and the same night. Nay more, in the self-same dream one may see both good and bad things, which the interpreter must separate in judgment. And it is no marvel, since the life and affairs of one particular man is such; that is to say, mingled ordinarily with good and evil, and in the same time one may do and suffer both good and evil. Neither must we be always content with one only issue of our dream, because it hath not always the like effect; wherein *Antipater*, an interpreter of dreams, often deceives himself: for when any one dreams that he embraced iron, it signifieth that he should be imprisoned, and among irons. The good *Antipater* to another which hath the like dream will interpret, that at a particular combat in a close field, he shall be condemned; or he shall keep a fencing school, and live as it were among, and by iron; to wit, by the exercise and art of fencing, where one doth nothing but handle daggers and swords of iron, to whom notwithstanding this fell not out, but he had a member cut off. Wherefore we must not always rest at one only point or effect that happeneth (for it were to deal with beasts, or as fiddlers than can play but one tune) but we must be ingenious to devise every day divers things: and they must not in all points be divers, but somewhat alike; for our spirit and nature are fertile, and recreate and sport themselves in variety.

Of Towns,

TO dream to see towns whereto one resorts, is better than to see strange towns, especially if they be towns of his own country, and those wherein one hath good fortune and prosperity; and above all, it is good to see them well peopled, and filled with inhabitants, goods, and merchandize, by which things one may know the honour and riches of the towns. Parents also are signified by the towns where we make our residence: As for example, a man dreams that his country and place where he was born was fallen down and ruinated by an earthquake, and his father was condemned to death and executed.

That our Brethren do signify our Enemies.

OUR Brethren have the same signification as our enemies, as touching the effect and event of dreams: and our enemies on the other side, have like effect with our brethren; and not without reason, because our brethren bring us nothing when they are born, but diminish our inheritance and succession, and are the cause that those things which should be all our own, are divided into many parts betwixt them and us. *Timocritus* dreamt that he buried, or caused to be interred, one of his brothers departed; and a little after one of his adversaries or enemies died. And the death of our brethren signifieth not only loss of our enemies, but also deliverance or acquittance from some loss or hurt which attendeth us, and whereof we stood in fear: as is happened to *Diocles* the grammarian, who sustained no loss of money, whereof he stood in doubt, and was afraid, because he dreamt before, that he saw his brother dead.

Of funeral Banquets, and ascending into Heaven.

Neither to see nor to eat such meat as one dreams is prepared for the feasts of the dead, is good to dream. Neither in like sort to dream that you make such a feast for your parents or friends;

friends ; for it signifieth and foretelleth to the sick his own death, and to him which is in health, the death of some familiar friend of his. To dream to dye, and afterwards to revive, is not ill, but signifieth victory. Such things as one hath custom to offer and present in oblation for the deceased, is not a good dream, either to offer them, or to take of them, for it signifieth death either to the dreamer, or to some of his parents. Nowwithstanding, to take victuals, gold, silver, apparel and vessels from the hand of the dead, whether is be altogether, or at divers times, is a good dream, and a sign of profit ; but to dream he mounts to heaven, for him which is sick is death ; in like sort to be in great tranquility, rest and happines.

Within what time Dreams come.

ALL things which are wont to have a certain determined time, and are seen in a dream, must be referred to that time : and other things which have no certain nor determinate time, to that time which their effects will shew. And we must judge of the time far or near, according to the circumstance of the dream : for he were a fool, that would refer to a year the effect of a man's dream, which is constituted either in a great pain, great hope, or great fear. And we must know, that the things which a man dreams to see afar off (as it were about heaven) have their effects more slow, by reason of long distance. Moreover, we must not be ignorant, that good or evil dreams signify to the great or little, greater or lesser good or evil.

Several instances of Persons, who having dreamt in their Sleep of sundry Circumstances, with the Events which have accordingly befallen them.

THE moon, all people allow, has an influence over the female sex ; no wonder then, that women who dream of that planet, fall under various dispositions agreeable to its nature. A certain

gentlewoman dreamt that the moon appear'd to her with three distinct faces, which resembled her own likeness: sometime after she conceived, and was deliver'd of three girls, but they all dy'd within a month, the time of the moon's revolution. The moon has her changes, and so has man: a man dreamt he saw, as in a glass, his own face; not long after his affairs called him abroad, and his journeyes were attended with great tediousness, so that before he could gain his end, he was toss'd to and fro from one habitation to another. Another dreamt that he labour'd to light a candle by the moon; soon after dimness fell upon his sight, which at last centered in a total blindness: his dream being an impossibility, the moon having no light of her own. One dreamt that his privy-members were made of solid iron; his wife bare him afterwards a son, who was of so obstinate and cruel temper, that he afterwards barbarously murder'd his father; so that as rust devours the iron itself at last, he devour'd the parent from whence he sprung. A certain man dreamt he saw a long river turn'd into blood; sometime after he fell into a flux, and voided blood a long time, till he lingered and dy'd. The palm and olive tree are good to dream of. One dreamt in his youth, that an olive tree sprouted out of his head, and flourish'd curiously; applying himself to the studies, he soon became master of philosophy, and grew to be a famous man. What is more convenient for life than bread? or what more sweeter than honey? riches is denoted by bread, and wisdom by honey; so that a person dreaming he eat his bread soak'd in honey, he improv'd in his studies, and likewise became a great philosopher. A master dreamt that one of his favourite servants became a lighted link; not long after a defluxion fell upon his eyes, and so blinded him, that he was forced to be led along by that servant: likewise a servant dreamt he saw a star fall to the earth,

and

and another ascend, it so fell out, his master soon ended this life, and his son took possession of the estate. A man dreamt he was big with child, and brought into the world two black girls; this dream was attended with the loss of his sight. Another dreamt that his skin fell off, and that a new skin came in the room; some time after he sicken'd and dy'd, signifying the soul, which at the last gasp forsakes the body. One dreamt that his father had withdrawn his sister's affections from her husband, and married her to another; sickness and death attended it. A certain person dreamt he fell into a pond, some time after a dropsy attended him. Another that he was all over fire; the next day he was seiz'd with a fever. Another that two ears of corn grew out of his breast, and that some body drew them out; upon this two sons of his sicken'd and dy'd. *Some Examples of Histories which have been approved by several Authors, and esteem'd as authentick.*

Of Alexander the Great.

Alexander one night dreamt that he saw *Cassander*, and that he was advis'd by some spirit, that he should from thence forwards look strictly to the preservation of his life; and tho' so strong was the image of this *Cassander* always in his mind, that when he had the sight of him, he knew him to be the same he saw in his dream; yet looking upon dreams as not to be regarded, he set so slight of it, that he spent his time without fear, till he drank from the hands of the said *Cassander* a poisonous draught, which ended his days.

Of King Cræsus the Rich.

THIS wealthy monarch having two sons, and one more strong and vigorous than the other, which was to succeed him to the crown; one night he dreamt that he was kill'd by a sword; this dream was so strong upon him, that to avert it,

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he took all precautions imaginable ; suffer'd no one with any armour to come near him, no not so much as his guards, or any person that had a sword or instrument of iron about him ; but all would not prevent his destiny ; for it chanc'd some time after a monstrous wild boar had laid waste best part of the country ; so that the peasants petitioning *Craſus* to have some redress, this promising son of his prevail'd with the father to go with some nobles to destroy the boar ; when behold one of them making a violent thrust at the beast, fate so would have it, that the sword glanc'd, and run into the prince's thigh, of which wound he died.

Of Augustus the Emperor.

THE night before the emperor was to fight a decisive battle in the *Philippick* fields, his physician dreamt that *Pallas* appear'd to him, and charg'd him to advise his master, tho' indispos'd, not to neglect being in the field, whatever danger threatned ; for that he should assuredly come off victor ; this advice *Augustus* took, and remembring the fate of *Julius*, who slighting the premonitions of *Artimedorus*, and his wife *Calphurnia*, was stabb'd in the senate-house, he removed himself from his tent by order of his physician ; so that when the guards of *Brutus* pushed into it, to surprise and murder him, he escap'd in safety, and afterwards got the victory.

Of two Friends

TWO friends of *Arcadia*, travelling together, came to *Megara* ; the one of them repaired to a house of his acquaintance, the other to a tavern. The first dreamed that night, that the other prayed him to come help him against the treason of his host ; and if he would mak haste, he might deliver him of great danger wherein he was. After which vision he rose, and set forward to go to the inn. Afterward by ill luck, he began to repent him of his purpose, thinking it in vain to go so by night to such a tavern ;

so

so he returned to his bed; his companion was wounded to death by his host, and prayed him, that tho' he did not come to save his life, yet he would revenge his death by all means: telling him, that his body thus murdered by his host, was at that instant carried right to the gate of the town, covered with dung in a cart. Whereupon the poor man was so much moved with this dream, that he rose and went to the gate of the town, and there he found the cart which he had seen in his sleep: and after he had stayed it, he laid his hand upon the collar of this inn-keeper, followed the suit; and the crime being confessed, the inn-keeper was executed by the sentence of death.

I Shall set down a relation given by an *English* gentleman, of the two dreams that he had, wherein he did not forget the story, but (which is most strange) found his dream verified. This it is, whilst I lived at *Prague*, and one night had set up very late drinking at a feast, early in the morning the sun-beams glancing on my face, as I lay in my bed, I dreamed, that a shadow passing by, told me, that my father was dead: At which awaking, all in a sweat, and affected with this dream, I rose and wrote the day and hour, and all circumstances thereof in a book, which book, with many other things I put in a barrel, and sent it from *Prague* to *Stode*, thence to be conveyed into *England*, and now being at *Nurmburg*, a merchant of a noble family, well acquainted with me and my friends, arrived there; who told me, my father died some months past. I list not to write any lyes, but that which I write, is as true as strange. When I returned into *England*, some four years after, I would not open the barrel I sent from *Prague*, nor look into the paper book in which I had written this dream, till I had called my sisters and some friends to be witnesses, where myself and they were astonished to see my written dream answer the very

very day of my father's death. I may lawfully swear that which my kinsmen have heard witnessed by my brother *Henry* whilst he lived, that in my youth at *Cambridge*, I had the like dream of my mother's death, where my brother *Henry* lying with me, early in the morning I dreamed that my mother passed by with a sad countenance, and told me, that she should not come to my commencement; I being within five months to proceed master of arts, and she having promised at that time to come to *Cambridge*. And when I related this dream to my brother, both of us awaking together in a sweat, he protested to me, that he had dreamed the very same; and when we had not the least knowledge of our mother's sickness, neither in our youthful affections, were any way affected by the strangeness of this dream; yet the next carrier brought us word of us mother's death. I am not over credulous of such relations, but methinks the circumstance of publishing it at such a time when there were those living that might have disproved it had it been false, is a great argument of the truth of it.

Of a Citizen of London.

UPON the 16th of *December* at night, in the year 1635, being the sixth night of my being in the country, I being 18 miles distant from *London*, and not hearing from thence touching the health or sickness of any friend there, and being in a good lodging, after a short sleep, about eleven of the clock I awoke, and being much troubled at a dream I dreamt, was not able to compose myself to my rest, but presently told my dream to a faithful friend, my bed fellow, which was, that a special friend of ours at *London* was on his death-bed, and my fancy suggested to me, that I saw him laid forth and cover'd for dead: But was answer'd by my bedfellow that it was but a dream, and had no reality in it. I notwithstanding continued my fear, and hastened my journey to *London*, whither when I came, the first news I heard was

that

that my friend was dead ; and inquiring the time when he died, found that it was in the very same night wherein I dreamt the aforefaid dream of him; though when he left *London* I was in as good health, to outward appearance, as any man could be.

Another relation from the same Hand.

A Bout 18 years since, I had some of my family four miles from *London*, and one night sleeping in bed very unquietly, I imagined, that I perfectly and plainly saw a kinswoman, a very good friend of mine, lying in extreme torment and pain; making great lamentation all that night; whereupon I arose early in the morning, and sent a servant 4 miles to bring word how my nearest relation and her mother did; word was brought that they were all in good health; notwithstanding I was extremely unsatisfy'd in my mind, and had continual fear that some or other of my kindred was afflicted with some extraordinary pain, and accordingly it fell out; for about one or two of the clock the next day came two horsemen in great haste, making over to my dwelling in *Farringdon without*, in *London*, and the first alighting from his horse, I perceiv'd him to be brother of my kinsman's wife; and inquiring of her health, he told me, that she was now in fore travail, and had been so near 48 hours, and could not be delivered; and he desired (that with all possible speed) we should agree with *Dr. Chamberlain* to afford the best assistance he could for the saving his sister's life, which accordingly was done; so that within less than an hour the doctor was upon his journey with a coach and four horses, but not reaching the house till the night following, it pleased God, that just as he was alighting out of the coach, my kinswoman gave up the ghost.

Of a Murderer.

A Certain wicked person, who being instrumental to the death of a nobleman his master, was so terri-

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terrify'd in his dreams, that he was oblig'd to repair to the son of the deceased, more than 20 years after, for pardon of his fault, alledging, that the father of that person, his old master, pined and tormented him by night, in such a wretched sort, as he could take no rest or ease at any time; the party besought God to pardon him, adjoining only this advice in charity, that he would seek by counsel of some learned men, to slack the furnace of a guilty conscience, which sent up these frights and fumes of melancholy fancies to his head. But this wicked wretch was bereft of his wits, in which unfortunate and heavy plight he dy'd.

A Woman longs for a Baker's Shoulders.

A Woman with child longing for a baker's shoulders which carried her bread into the oven, she rejected all other meat, and dreamed only of that; her husband desiring to gratify her, wrought so with the baker, as for a certain sum of money, he was content she should taste of that shoulder she had so much desired; the baker endured her teeth twice, but she had bitten so sore, as he would not endure a third charge. The woman longing still, and often dreaming of the baker's shoulders, at last fell in labour of three sons, two alive and the third dead.

A young Man walks in his Sleep.

THERE was a young man, who dreaming in the night that he was to ride forth about some business, arose up out of his bed, being fast asleep, made himself ready, put on his boots and spurs, and getting upon a pole that hung cloaths out of the garret window, he sat astride upon it, and began to spur with his heels, as if he had been on horseback; but awaking he was so terrified with this accident, as he was ready to run mad, which made him seek to the physicians for help.

A Certain victualler in *Bishopsgate street*, rising out of his bed when he was fast asleep, took to the chamber window fronting the street, open'd the casement

ment, and crawl'd regularly to the end of the sign-iron, some yards from the front of the house, and there remain'd sleeping 'till he was discover'd by the watch, who raising a ladder, softly held him, at which he awoke much to his surprize, as not knowing any thing of the matter.

A Nother young person arose in his sleep one night, went into the middle of the room, unbutton'd his shirt collar and sleeves, and laid his buttons on the table, then took off his shirt, and laid it in the middle of the room, and so went to bed again, not missing either of them when he awoke, or knew he any thing of the matter.

Of three young Gentlemen.

THERE were three young gentlemen, brethren, lying in one chamber, one of them arose up naked, sound asleep, and carrying his shirt in his hand went to the window, where he caught hold of a cord hanging at a certain pully, and winding himself to the top of the house, met with a bird's nest, got out the young ones, wrapped them up in his shirt, let himself down again, re-entred the chamber, laid himself down in his bed, and slept as before. Awaking in the morning, saith he to his brothers, what think you my dream was to-night? methought I arose out of my bed, went to the window, and got up to the top of the house, where I found a bird's nest, and brought away the young ones. His brothers laugh'd at it, and after some talk, going to rise he sought up and down for his shirt, which at last he found with the young birds wrapped in it; then ran presently and looked up to the top of the house, and saw where the bird's nest had been pulled out.

Of a young scholar.

A Young scholar of *Blackenburg* did that sleeping, which he could scarce do awake. As soon as he had slept, he would have fallen into so dead a sleep, that hardly any noise could awake him, with pinch-
ing

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ing and pulling they had made him look up, yet carrying him to bed, he slept as before; and whatsoever he held, being so strong, were it a table cloth, napkin, or any garment, they were fain to have two or three men to open his fingers, and make him let go his hold, insomuch that many times holding his cloaths in his hands, they were forced to carry him to bed, and let him lie with them till he awaked of himself the next morning

Of the Duke of Holstein's Cook.

HE rising in his sleep, went down out of his chamber, and having pass'd through a great wide court, entred into the kitchen, and got into the well, straddling with his feet, and with his fingers clinging so hard to the sides of it, he descended with nothing but his shirt on till he came to the water, which wetting the skirt of his shirt, it struck so cold to his heels that he awaked, and began to cry out, Oh my legs, help me. The people of the house awaked with the cry, and understanding the voice, sought for him, and finding him hanging in the well, they reached him down a ladder, with a candle and lanthorn, but not being able to get him up that way, they let down a great bucket, willing him to put his right foot in it, and with his hands to hold fast by the chain of the well, they carried him to bed, having lost his speech, and opening his eyes very seldom; at length he began to stir a little, and to mutter forth some words, but vomiting exceedingly the next day came to himself; and told them how that night he dreamt that he was walking, and with stumbling had like to have fallen, and that he thought he had been over head and ears in water.

Of a Gentleman.

THIS gentleman us'd to rise often in his sleep, and do many things about the house, and go from one place to another without waking, but to the end no mischance should come unto him, he had always

always a basin of water set by his bed side. Now one night in the summer-time he arose in his shirt, put on a cloak about him, got forth out of doors, being all this while fast asleep; and dreaming he was going to swim, and met (as he thought) another man, who demanded of him whether he went so late: it is not said *Tapia*, and I mean to go and wash myself; and so will I, quoth the other: come let us go along together. With all my heart, saith *Tapia*; thereupon they got them to the river, where *Tapia* putting off his cloak and shirt, was going into the water; but the other jesting, began to say, you cannot swim, I am sure; marry, but I can, replied *Tapia*, and it may be better than you. Well (quoth the other) follow me, and saying so, he got upon a bridge that was thereby, and leaping down into one of the deepest places of the river, swam up and down, and called to *Tapia*, since you brag so much, do as I have done. *Tapia* follows him, and leaps into the river: and all this was done in his sleep; so as soon as his feet touched the water he awaked, and labouring all that possibly he could, he began to call out to the other, who was not to be seen. Whereupon fearing it was some evil spirit that had drawn him into that danger, after he had recommended himself unto God, he swam over the river, took up his cloak and shirt, and returned home, recounting that which had happened unto him.

Of a Scholar's rising in his Sleep.

A Scholar, who having had a quarrel the night before with one of his companions, arose up in his sleep, and went and slew his enemy lying in his bed in another chamber, and then returned to his own bed without awaking, as it was supposed; for the next day the justice being called by the host, found him asleep, and his dagger bloody, confessing he had dreamt he had slain him who they said was murdered.

One

One dreams of his Mother's Death.

A Young man, whose mother lived near *London*, travelling into *Wales* in the year 1636, where staying all the summer, he dreamed the 20th of *Sept.* about midnight, that he saw his mother sick in bed, with the pangs of death upon her, and all his brothers and sisters weeping and lamenting about her, which affrighted him out of his sleep; yet, considering it was but a dream, he pretty well pacified himself and arose; but no sooner came down stairs, but the maid asked him how he did, he replied he was very well; she said she was heartily glad to hear it, for she dreamed that night that he was distracted, and tore every thing that came near him, and that she had been very much troubled for him all night. This dream (happening the same night) gave him so fresh an occasion to reflect on his own, that he immediately set down in a book the night and hour he dreamed it, which he well knew, by a clock in the house that struck one after he awaked. In *November* after coming to *London*, and going to his brother, in *Drury Lane*, the first news he heard, was his mother was dead: but enquiring when he died, he was assured by his brother and sisters, that she departed on *Sunday* the 20th of *September* about midnight; which compared with the memorandum he had written, it appeared to be the very hour he had dreamed the dream, which he can never forget.

Of King James the Fifth.

KING *James* the fifth of *Scotland* was a great enemy to the light of the gospel, which in his days brake forth in that kingdom, viz. about the year 1541, and out of a blind and bloody zeal, was heard to say that none of that sort should expect any favour at his hands; nay, not his own sons, if they proved guilty. But not long after, *Sir James Hamilton*, being suspected to incline that way, was falsely accused of a practice against the king's life, and being condemned

was

was executed ; but not long after the king being at *Linlithgow* on a night as he slept it seemed to him, that *Thomas Scot*, justice clerk, came unto him with a company of devils, crying, woe to the day that ever I knew thee or thy service ; for serving thee against God, and against his servants, I am now adjudged to hell-torments. Hereupon the king awaked, called for lights, telling them what he had heard and seen. The next morning by day-light, word was brought of *Scot's* death, which fell out just at the time when the king found himself so troubled, for *Scot* then died in great extremity, uttering these words, By the righteous judgment of God I am condemned ; which being related to the king, made the dream more terrible.

ANother vision he had more terrible not many nights after. He thought he saw Sir *James Hamilton*, whom he had caused to be executed, come with a sword drawn in his hand, wherewith he cut off both his arms, threatening also to return within a short time, and deprive him of his life. When he awakened, news was brought him of the death of his two sons, *James* and *Arthur*, who died both at the very same hour. Next year 1542, being overcome with grief he died in *Faulkland*, in the 22d year of his age. Archibishop of *Spotwood's* history of the church of *Scotland*.

Of a young Maiden in France.

IN *Paris* a certain maid did every night usually go to bathe herself in the river, being asleep, the which she continued long, until that her father being advertised thereof, watched her in the street and whipt her well, to make her leave that custom, whereat the maiden awaked, and was much ashamed to see herself naked in the street.

The Dream of Alexander.

Quintus Curtius declareth in the life of *Alexander*, that when he maintained the siege before the city of *Tyre*, the succours of the *Carthaginians* being entred

entred, who said they were descended of the *Tyrians*, concluded to raise his siege, as despairing of ever surprising it. But in a dream a *Satyre* appeared to him, after whom he followed as he fled before him into a chamber. His interpreters told him, that this was a certain forewarning to continue his siege for longer days before the city, and that he should surely take it, which fell out accordingly, as was foretold by a prophet; who said, that a *Greek* should govern in that country.

A Dream of great Expectation altered to the quite contrary.

WHEN the siege of *Syracusa* was, *Hamilear* dreamed that the next night after he should sup within the town, as indeed he did, tho' not as a prince, which he believed, but as a prisoner, which was furthest from his imagination.

Of Arthur Rous.

THERE being a prize to be play'd at *Syracusa*, *Arthur Rous*, a *Roman Knight*, dreamed the night before, that a carrier of nets, or a fisher should kill him. The day after he was at the combat, and told his dream to the defendants. It fell out presently after, that near the place where this *Arthur* was, they came to bring in the two combatants, one whereof carried for his devise a fish upon a hook. When *Arthur* had seen the face of his fisher, he said unto him, I dreamed last night that you should kill me; and so he would have departed thence, doubting some wicked attempt because of his dream. But the combatants giving him their words of assurance, he carried the hazard of his death: for in the same place where the fisher vanquished the other combatant, and thinking to run him through with his sword, the blow glanced aside, and lighted on poor *Arthur*, who miserably in this case try'd the effect of his dream.

Of Accia.

ACCIA being with child of the emperor *Octavius*, dreamed that her bowels were carried up to heaven, and shewed over all the world. And afterwards her son *Octavius* became a famous emperor, renowned over all the world.

Of Galen.

GALEN being troubled with an inflammation about the diaphragma, dreamed, that upon opening a vein between this hump and fore finger, he should recover his health by it; which he did, and was restored.

Of Lady Seymour.

MY lady *Seymour* dreamt before marriage she had found a nest with nine *finches* in it. Afterwards she had so many children by the earl of *Winchelsea*, whose name was *Finch*.

Of a Person in Ireland.

IN the year 1690, a person in *Ireland* dreamed of a relation of his (who lived at *Amesbury* in *Wiltshire*) that he saw him riding on the *Downs*, and that two thieves robb'd him and murder'd him. The dream awak'd him; he fell asleep again, and had the like dream. He writ to his relation about it, and described the thieves complexion, stature and cloaths, and advised him to take care of himself. Not long after he had received this letter, he rid towards *Salisbury*, and was robb'd and murder'd. The murderers were discovered by this letter, and were executed. They were hung in chains in the road to *London*.

Of one in Danger of drowning.

THERE was one, that dreamed she was walking in a greenish mead all fragrant with beautiful flowers, and flourishing plants, who whilst she wondered and stood as amazed at the glory of the spring, an ancient fire, all withered and lean-faced with oldness, the very emblem of death, made
towards

towards her with a green bough in his hand, sharpening it at the end, who as she fled away from his pursuit, darted it often at her, the branch three times coming very near her, yet did not touch her at all; who when he saw he could not prevail with his aim, vanished away, and left the bough behind; and she astonished and affrighted with the dream, presently awoke: now mark the sequel of it; within three days after she was for her recreation sake walking in a green inclosure, hard by a pond side, and on a sudden her brain was so intoxicated and dis-tempered, whether with a spice of the *Vertigo*, or what amazing disease soever I know not; but she was hurried into the deep, with her head forward, in great danger of drowning, and if she had not caught fast hold by chance of a branch that hung over the water, she had been drowned.

Of King Astyages and Cyrus.

A*styages* king of the *Medes*, grandfather by the mother's side to *Cyrus*, had two dreams; the first whereof was, that the lady his daughter, covered with her issue all the regions of *Asia*: by reason whereof, he would not marry her to any great personage of that country, lest the kingdom should descend or come to him or hers; for he stood in doubt thereof: but he gave her in marriage to a man of mean estate in the country of *Persia*. His second dream was that he saw proceed out of the loins of his said daughter, a vine, which by continual growth overshadowed all the parts of his dominions: and therefore he demanded that *Cyrus*, which was born of her, should be thrown out and exposed to the wild beasts, to let him die. But he deceived himself by his human counsel and wisdom, supposing to hinder the felicity of his little son, whom the heavens preserved, as the dream foretold.

Of

Of Caius Gracchus.

AS *Caius Gracchus* slept, he dreamt he saw his brother *Tiberius*, telling him that he should be killed, as himself had been before. Many heard that he made account of this dream, especially before he was made tribune of the people, in which office he received his death, agreeable to his brother's.

Of Ecclinus.

E*cclinus* a Roman, dreamed the first night after his marriage, that *Rome* was seated on a hill that grew higher and higher unto an exceeding great height, and afterwards shrunk away like melted snow, so that nothing thereof remained: shewing thereby his children's fortunes: for *Ecclinus* the eldest son won *Verona*, and other cities; and *Elberick* the younger brother was as victorious: but afterwards *Ecclinus* was taken a prisoner, and so died; and *Elberick* having seen six sons slain, his wife and two daughters burned, himself also died; their whole stock, like the aforesaid hill, being utterly dissolved and extinguish'd.

Of Hannibal of Carthage.

H*annibal* sleeping, had such a vision, that he seemed to see a fair young maid, like an angel, which was sent unto him from heaven to conduct him to assail *Italy*. After which turning himself he saw a great serpent, which by force and violence broke all that he encountred; and after him came lightning and tempestuous rain, which darkened the day. Then *Hannibal* being affrighted, demanded of this fair maid, what marvellous vision this was, and what it signified? and the young maid answered him, thou seest the ruin of *Italy*; wherefore say not a word, and leave the rest to the destinies. I need not declare what evils *Hannibal* did in *Italy*, following this dream.

Of

Of the Poet Simonides.

THE destinies were more favourable to the poet *Simonides*, than to that great monarch *Alexander*, who advertised and counselled him from above, being asleep; and after his awakening, he betook himself to this consideration: for as soon as the ship wherein he was, was come to the haven, and there he had found the corps of a dead man without burial; he took compassion on the corps, and caused him to be buried. The night following he dreamed that he saw him whom he had buried, forewarning him that the day after he should not go to sea; whereupon he stayed at home on the land, and his fellows (which would needs put to sea) were the same day all cast away by a great tempest that arose at sea; wherefore he was very glad, for having had so much credit to the dream in a case of life, more than to a poor ship. Afterward acknowledging this benefit, he made his benefactor immortal by his poetry, building him a far better sepulchre, and which might make him remain longer in mens memory, than that which he had built for him among the sands of the sea, in a desolate and unknown place.

Of Publius Decius, and Manlius Tarquatus, Consuls of Rome.

THE vision which appeared in sleep all in the same night to *Publius* and *Manlius Torquatus*, was of great admiration, and manifest issue: for when these two consuls pitched a field near the hill *Vesuvius*, viz. when the *Latins* left the side of the *Romans*; to each of these two consuls sleeping appeared a man, and told them, that of the one army their captain should be slain, and of the other a great company should be discomfited; but the chief of that host that should assail the troops of the enemies, and vow to suffer death for the rest, they should have the victory. Hearing this

news,

news, and waking from their sleep, these consuls made a covenant together, that what wing soever should first seem to stoop under the burden of the battle, the captain of the band so discomfited should lay down his life for his country. And although neither the one nor the other feared this adventure, yet the chance fell upon *Decius*; for his troops began to be out of heart, which he seeing, cast himself into the middle of his enemies with his sword in his hand, and was slain. So the *Romans* had the triumphant and desired victory against the *Latins*, by the death of one of their chief captains, following this dream.

Of Thomas Wotton, Esq;

Thomas Wotton, Esq; of *Boston Malherb*, in *Kent*, father to the famous Sir *Henry Wotton*, a little before his death, dreamed the university treasury was robb'd by some of the townsmen, and poor scholars, in number five, and wrote this dream by way of postscript, in a letter to his son *Henry* (then of *Queen's College*.) The letter, dated three days before out of *Kent*, came to his son's hands the very morning after the robbery was committed. The letter being communicated by Mr. *Wotton*, it gave such light to this work of darkness, that the five guilty persons were presently discover'd and apprehended.

Of Sir Christopher Wren.

SIR *Christopher Wren* being at *Paris*, about 1671, he was ill and feverish, made but little water, and had a pain in his reins. He sent for a physician, who presently advis'd him to be let blood thinking he had a pleurisy; but letting out blood, much disagreeing with his constitution, he defer'd it a day longer; but that night he dreamt, that he was in a place where *Palm-trees* grew, and that a woman in a romantick habit reach'd him *Dates*, the next day

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he

he sent for *Dates*, which cur'd him of the pain in his reins.

Of the Countess of Cork.

THE Countess of *Cork* (now *Burlington*) being at *Dublin*, dreamt that her father (the earl of *Cumberland*) who was then at *York*, was dead. He died at that time.

Of Mr. Halley.

A Strong impulse carried on Mr. *Edmund Halley*, to take a voyage to *St. Helena*, to make observations on the *Southern* constellations, being then about twenty-four years old. Before he undertook this voyage, he dreamt that he was at sea sailing towards that place, and saw a prospect of it from the ship in his dream, which he declared to the *Royal Society*, that it was the perfect representation of that island, even as he had it really when he approach'd to it.

Of a Citizen of Milan.

A Citizen of *Milan* was demanded a debt as owing from his dead father; and when he was in some trouble about it, his father appear'd to him in a dream, told him the debt was paid, and in such a place he should find the writing, with the hand of his creditor to it. Awaking from his sleep, he went and found the acquittance accordingly; which *St. Austin* saith, himself saw with his own eyes.

Of Spirits giving Intelligence by Sleep, or otherwise.

A Nother means whereby the spirits are more able to give a warning touching things to come, is supposed to consist in the quality of the place from whence they look; for as the centinel who kept watch espied the post that hasted to the king, before all others; so there is no doubt, but (flickering aloft, and noting what is done in every part and quarter of the world) the spirits may more easily divine, and give advertisement by sleep, or otherwise,

otherwise, accordingly. Again, because spirits are not clogged with this unweildy lump of flesh, which not only taketh off our edge of wit, and sinketh us more deep into the mossy mould of earth, than is expedient for the sharpness our senses, but stinteth us besides to certain limits and degrees, in bringing great effects to pass, we must allot unto their share a far greater flight of agility and nimbleness in removing hastily from one coast to another; and in bringing news with greater speed than either *Francis* the post, or any other in the world can carry.

Of fatal Dreams.

THERE also are fatal dreams; as when we dream of eagles flying over our heads, it portends unfortunateness. To dream of marriages, dancing and banquetting, foretels some of our kinsfolks are departed. To dream of silver, it is sorrow, if thou hast it given to thyself; of gold good fortune. To lose an axle-tooth, or an eye, the death of some special friend. To dream of bloody teeth, the death of the dreamer: to weep in sleep, joy. To contemplate one's face in the water, and to see the dead, long life: to dream of chickens and birds, commonly ill luck.

DREAMS are notable means of discovering our own inclinations. The wise man learns to know himself as well by the night's black mantle, as the scorching beams of the day: In sleep we have the naked and natural thoughts of our souls: outward objects interpose not, either to confuse in occasional cogitations, or hale out the excluded fancy. The mind is then shut up in the narrow of the body. It was a custom among the *Indians*, when their kings went to their sleep, to say with piping acclamations, that they might have happy dreams, and withal consult well for their

their subjects benefit; as if the night had been a time wherein they might grow good and wise. And certainly the wise man is the wiser for his sleeping, if he can order well in the day, what the eyles night presents him. Every dream is not to be counted of; nor yet are all to be cast away with contempt. I would neither be *Stoick* superstitious in all; nor yet an *Epicure*, considerate in none. So that I doubt not, but either to preserve health, or to amend the life, dreams may, to a wise observer, be of special benefit. I would neither depend upon any, to incur a prejudice, nor yet cast them all away in a prodigal neglect and scorn. I find it of one that having been troubled with the paining spleen; that he dreamt, if he opened a certain vein between two of his fingers, he should be cured, which he awaking did, and mended. But indeed I would rather believe this than practice after it.

Of Policrates's Daughter.

THE daughter of *Polycrates Samius*, the tyrant, dreamt that her father hanging on high was by *Jupiter* washed, and by the sun anointed. Afterwards being overcome by *Oretes*, he was hanged on a gibbet, washed by the rain, and anointed by the sun, which melted his fat; so that he seemed thereto to be anointed.

Of Doctor Harvey.

DOCTOR *Harvey*, (one of the College of physicians in London) being a young man, and designing to travel towards *Padua*, went to *Dover* with several others, and shewed his *pass*, as the rest did, to the governor there. The governor told him, that he must not go, that he must keep him prisoner. The doctor desired to know for what reason, and how he had transgress'd? well, it was his will to have it so. The packet-boat hoisted sail in the evening (which was very clear) and the doctor's companion in it. There ensued a terrible storm, and

the passengers in the packet-boat were drowned. The next day the melancholy news was brought to *Dover*. The Doctor was unknown to the governor, both by name and face; but the day before, the governor had a perfect vision in a dream of doctor *Harvey*, who came thither to go over to *Calais*, and that he had a warning to stop him. This the governor told to the doctor the next day. The doctor was a pious good man, and has several times directed the story to some of my acquaintance.

Of the Lady Ware's Chaplain.

THE lady *Ware's* Chaplain dreamt, that such a day he should die; but having forgot it, almost till the evening before supper, there being thirteen at table, according to a fond conceit, that one of these must die, one of the young ladies pointed to him, as the person. He remembring the dream, fell into some disorder; but being reproved for his superstition, he said, he was confident he was to die before morning. It was *Saturday* night, and he was to preach the next day. He went to his chamber in perfect health, sat up late, prepared his notes for his sermon, and next morning was found dead.

Of Bradwarain.

MR. *Barker* in his *Flores* says, that *Bradwarain*, in his preface to his learned book, *De causa Dei*, tells us of a dream he had in the night, when he was about his book in confutation of *Pelagius*: He thought he was caught up into the air, and *Pelagius* came and caught hold of him, to cast him down headlong upon the earth, but he prevailed against him, after much struggling, and cast down *Pelagius* to the ground, so that he brake his neck, and lay dead upon the earth. By which dream he said he was very much comforted.

Of a Dream a thousand Leagues off.

IT was on the second of May, 1687, that a most ingenious, accomplish'd, and well-disposed gentleman, Mr. *Joseph Beacon* by name, about five o'clock in the morning, as he lay in bed, (whether sleeping or waking he could not say, but judged the latter of them) had a view of his brother then at *London*, though he himself was at *Boston* in *New-England*, distant from him about a thousand leagues. This brother appeared to him in the morning, about five of the clock, at *Boston*, having on a *Bengal* gown, which he usually wore, with a napkin about his head; his countenance pale and ghastly, and he had a bloody wound on one side of his forehead.

Brother! said the affrighted *Joseph*.

Brother! answered the apparition.

Said *Joseph*, what's the matter, Brother, how came you here?

The apparition replied, *Brother, I have been barbarously and most injuriously butcher'd by a debauched drunken fellow, to whom I never did any wrong in my life. And here he gave a particular description of the murder, adding Brother, This fellow changing his name, is attempting to come over unto New-England with Capt. Foy, or Capt. Wild. I would pray you on the first arrival of these, to get an order from the governor to seize the person whom I have now described; and then do you indict him for a murder of me your brother. I'll stand by you, and prove the indictment. And so he vanished.*

Mr. *Beacon* was extremely astonish'd at what he had seen and heard; and the people of the family not only observed an extraordinary alteration in him, for the week following, but have also given me under their hands a full testimony, that he then gave them an account of this apparition.

All this while, Mr. *Beacon* had no advice of

any thing amiss attending his brother, then in *England*; but about the latter end of *June* following, he understood by the comon ways of communication, that the *April* before, his brother going in haste by night to call a coach for a lady, met a fellow then in drink, with his doxy in his hand; some way or other the fellow thought himself affronted with the hasty passage of this *Beacon*, and immediately ran to the fire-side of a neighbouring tavern, from whence he fetch'd out a fire-fork, wherewith he grievously wounded *Beacon* in the skull, even in that very part where the apparition show'd his wound. Of this wound he languished until he died, on the 2d of *May*, about five of the clock in the morning, at *London*.

The murderer it seems was endeavouring to make his escape, as the apparition affirmed; but the friends of the deceased *Beacon* seized him, and prosecuting him at law, he found the help of such friends, as brought him off without the loss of his life; since which there has been no more heard of the business. *Mather's wonders of the invincible world.*

Of several Instances of Dreams in Holy Writ.

THERE is nothing more certain, than that there are divers instances in the Holy Writ of the verity of persons being inform'd by visions and dreams in their sleep; as for instance, that of *Joseph's* 2 dreams, for which his brethren envied him, and sold him into *Egypt*. Whether or no young *Joseph* had the interpretations of his dreams revealed to him before-hand, by divine inspiration, is uncertain; it seems to me the contrary, by his free relation of them to his brethren.

As to his first, said he, *Behold, we were binding sheaves in the field, and lo, my sheaf arose and stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf.* Upon this, his brethren

Pharaoh immediately interprets it's meaning to him in a rage, saying, *Shalt thou indeed reign over us ?* And from that time forward, bore an antipathy against him.

His second dream struck higher, which was, that the sun, moon, and eleven stars, paid obeisance to him. His father reproved him for it, but yet kept it in his heart ; and his brethren's envy was rais'd by it to the highest pitch ; who, notwithstanding all their artifices, could not prevent what they fear'd would come to pass.

Pharaoh's two dreams we find had their true interpretations by *Joseph* afterwards ; as also those which the *Butler* and *Baker* dreamt in prison. But before these, we should have mentioned the dream of *Jacob* at *Bethel*, in which he saw a ladder reaching from earth to heaven, with angels ascending and descending.

But not to insist upon the vision of *Balaam*, from which he took occasion to prophesy the happiness of *Israel*, nor the vision of *Samuel*, a lad, and one who had not till then known the Lord ; by which vision he denounced the destruction of *Eli's* house ; neither that of *Eliphas*, by which he reproved patient *Job* ; besides *Nebuchadnezzar's* dream, with the vision of several of the prophets ; it shall suffice only to say, that heaven itself makes use of dreams and visions, in revealing its mind and will, which we find not only in the Old, but New Testament, as, the forewarning of *Joseph* in a dream, and the visions of *Paul* in the night, &c.

Of Pope Innocent.

POPE *Innocent* the 4th dreamed, that *Robert Grossthead*, bishop of *Lincoln*, came to him, and with his staff struck him on the side, and said, *Surge, miser, & veni judicium !* Arise, wretch, and come to judgment ! After this dream, within a few days, the pope ended his life.

The

The following Relation, though not altogether so close to our Purpose of Dreams, yet it is truly applicable to the visionary Part of this Treatise, and may be of use to such as by Visions may be deceived, and mistake the bad for the good. 'Tis to be found in the History of Spectres, the Author of which relates it in the following Words.

Satan has oftentimes endeavour'd by special visions and learning to seduce the inhabitants of these islands from the true word of God: For it happened, that in 1667, that *Jacob Oleffson*, being a *Glow* in *Osteroe*, in the 24th year of his age, *January 7.* fell sick, and kept his bed a fortnight; and *January 21.* the 14th day of his disease, being *Sunday* at night, as he lay asleep, there came one to him with shining garments, whereat he awak'd, and perceiv'd him in that shape in the bed by him, the room appearing full of splendor; he gave the young man a serious salutation, asking him where his pain was; whereunto the young man answered nothing; afterwards he stroaked him with his hand along the breasts, and the young man was presently healed. He then enjoined him to say a prayer thrice every day, pronouncing it three times to him, whereby he learn'd it instantly; it was that at the end of *Mr. Thomason's* psalter, and hath been continually used in the houses in the same town where that young man lived; and no doubt but this spirit found it there, or was present where it was read, and could therefore repeat it, it being no new thing for him to speak the word of God; for he made use of *David's* psalms against God's own Son, *Mat. iv. 9.* Afterwards he told the young man that he should say this prayer the first time he came to the church, first on the threshold of the door, with his face turned from the church; commanding him to bid the people say this prayer also, and admonish them to amend their lives, and leave off their

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curfing and swearing, and defist from all other fins; that God's anger might be appeased.

Having said thus to the lad, as he was going, he added, Rise, be thou whole, and sin no more; and so departed from him through the roof-hole of the house.

Five days after he appeared the second time, before it was clear day, as the lad was sitting in his bed, and sung the 23d psalm, *My Shepherd is the living Lord.*

Soon after the young man had a strong inclination to go abroad, and putting on his cloaths, he went out of the house, where he saw in the south-west, the heavens open, and one coming down from thence, with a priest's habit on, that reached down to his feet, the habit being red and white, with a red cross on the back, and told him, that he should not at all doubt but that he came from God, and therewith left him hastily, ascending to the place from whence he came.

Next Sunday night he appeared to him the third time as he lay awake, in the same form as at first, and asked him, if he had declared what he had commanded him? The young man answered, yes. He reply'd, but not so earnestly as it ought to have been done, enquiring withal, if he had not seen some signs in the heavens? The lad answered, that he had seen signs, but other people had seen two suns in the heavens, (*Samuel Powelson, Eclender Anderson, Sineve Jonas*, daughters and others of Eldiwig, witnessed in court that they had seen these suns.) He then said, they did look indeed like suns, tho' they were not, but a sign that they should begin to keep Holiday on Sunday, from the time that they say the true sun ariseth, which was on Saturday, at half an hour past 12 in the afternoon, and that when they rowed out to church, they should sing, *My Shepherd is the living Lord*: And as the lad was going

going to awake his father-in-law, who then lay in bed with him, he departed as before, thro' the hole of the chimney. The next night he appeared to him the fourth time, being awake as before : the young man asked him who he was ? He answered, that he was *St. John.* who lay in the bosom of *Jesus* at the Lord's supper, and then spake no more, but vanished away as formerly.

He came to him the fifth time in the night, presently after *Mr. Hellison* the minister was gone to visit his congregation, not far distant, and asked the lad, if he had declared to the minister what he commanded him ? The young man reply'd, yes ; adding, that the minister thought it very strange that he should appear to him who was so great a sinner. Whereunto the pretended *St. John* answered, that the Lord had given many signs, and giveth yet many that are not so plain and manifest as to be understood by all.

The news of these apparitions became publick all over the country, and many ignorant people put great faith therein ; whereupon I sent for this young man, examined him, earnestly admonishing him that he would renounce all such delusions ; but he still persisted in affirming, that all was real which he had related : so that his fame was spread all over the islands, and in all congregations the vulgar gave credit to his visions, especially servants, for the sake of this new holiday, which many diligently observ'd, but could not refrain from swearing, to which they were as much exhorted, as to the other, and added many more visions and stories than were true ; and used divers arguments to prove the truth of them, whereby several persons were seduced from the truth of the Holy Scriptures, and the commands of God, and rose up against their teachers, as it happened to me among the rest ; I therefore sent to every pastor in that country, a true copy of the young
man's

man's confession, adding my censure of the falsity of them thereto, that they might read it in the pulpit, and admonish their hearers to persist in believing the infallible word of God, and not seek another way of worshipping him, than is contain'd therein. At length it happened, that this spiritual person, this enlightened soul, who had such wonderful revelations, fell the next year, by the inducement of that unclean spirit, into the sin of fornication : This struck a great damp into his admirers, who then began to believe that it was only a white devil that had communicated these things to this young prophet. Therefore I referred the great scandal and disturbance he had given to the congregations of the Reverend Dr. *John Swanning*, Archbishop of Zealand, in writing, from whom I receiv'd orders, by the king's command, that I should publicly reprove and admonish the said *Jacob Oleffson* out of the Scriptures, and likewise upon his declaring himself truly penitent, should absolve him for the same, and represent to the people their error ; which was done accordingly on St. *John Baptist's* day, 1688, whereby (God be praised) this design of the evil spirit was defeated, so that nothing of it hath been since observed.

B*Odinus* tells us of an ancient, pious, and holy man, who had a spirit, which did continually accompany him, and which he was first sensible of about the 37th year of his age, but he conceived that this spirit had been with him all his life time, as he gathered from certain monitory dreams and visions, whereby he was forewarned as well to avoid several dangers, as many vices and sins. That this spirit discovered himself to him, after he had for a whole year prayed earnestly to God, to send a good angel to him to be the guide and governor of his life, and actions, adding, that before and after prayer, he used to spend two or three

three hours in meditation, and reading the Scriptures, diligently enquiring, and considering with himself, what religion among those many controverted in the world, might be best, beseeching God that he would be pleased to direct him to it, and that he did not allow of their way, who at all adventures pray to God to confirm them in that opinion they have already embraced, be it right or wrong.

While he was thus busy with himself with matters of religion, he lighted on a passage in *Philo Judæus*, in his book *De Sacrificis*, where he writes, that a good man can offer no greater nor more acceptable sacrifice to God, than the oblation of himself: and therefore following his counsel, he offered his soul unto God. After this, among many other divine dreams and visions, he once in his sleep seemed to hear the voice of God, saying to him, I will save thy soul, I am he that before appeared unto thee. Afterwards the spirit would knock at his door every morning, about three or four o'clock, though he, rising and opening his door, could see no body; but the spirit persisted in this course, and unless he would rise, would thus rouse him up: this trouble and boisterousness made him begin to conceit, that it was some evil spirit which thus haunted him, and therefore he prayed earnestly to God, that he would be pleased to send a good angel to him, and also often sung psalms, having most of them by heart, therefore the spirit afterwards knocked more gently at the door, and one day discovered itself to him awaking, which was the first time he was assured by his senses that it was he, for he often touch'd and stir'd a glass that stood in his chamber, which did not a little amaze him: two days after, when he entertained a friend of his, who was secretary to the king, this friend was much astonish'd to hear the spirit thumping on the bench hard by him, but he bid him be of good courage, there was

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no hurt towards him; and the better to assure him of it, told him the truth of the whole matter.

From that time, saith *Bodinus*, he did affirm that this spirit was always with him, and by some sensible sign, did ever advertise him of things, as by striking him on his right ear, if he did any thing amiss, if otherwise, his left; if any body came to deceive and circumvent him, then his right ear was struck, but his left ear, if a good man, and to good ends came to visit him.

If he was about to eat, or having drank any thing that would hurt him, or intended, or purposed with himself to do any thing that was ill, he was then forbid by a sign; and if he delayed to follow his business, he was quickened by a sign given him.

When he began to praise God in psalms, and to declare his wondrous works, he was presently raised and strengthened with a spiritual and supernatural power.

He daily begged of God, that he would teach him his will, his law, and his truth, and set one day in the week apart for reading the Scripture, meditation, and singing of psalms, and did not stir out of the house that day, yet in his ordinary conversation he was merry, and of a cheerful mind, and cited that saying for it, *I saw the face of the saints joyful and merry*: But in his conversing with others, if he talked vainly or indiscreetly, or had for some days together neglected his devotions, he was forthwith admonished thereof in a dream. He was likewise admonished to rise early in the morning, and about 4 o'clock, a voice would come to him while he was asleep, who gets up first to prayers.

He told *Bodinus* also, that he was oft admonished to give alms, and that he observed the more charitable he was, the more prosperous he was; and at one time, when his enemies thought to take away his life, and knew he was to go by water, that his
father

father in a dream brought him two horses, the one white and the other bay, and that thereupon, he bid his servants hire him two horses, and though he told them nothing of the colours, yet they brought him a white one and a bay.

In all difficulties, journeyings, and what enterprizes soever he was engaged in, he constantly used to ask counsel of God; and one night when he had begged his blessing, while he slept, he saw a vision, wherein his father seem'd to bless him; another time when he was in great danger, and newly gone to bed, he said that the spirit would not let him alone till he had raised him again, therefore he watch'd and prayed all that night.

The day after he escaped the hands of his persecutors in a wonderful manner, which being done, in his next sleep he heard a voice sing. *He that sets in the the tabernacle of the Most High, need never be afraid, &c.*

A great many other passages this party told *Bodinus*, that it is endless to repeat them all. What he has set down, were as follows: *Bodinus* has asked him, why he would not speak to the spirit, for obtaining the more plain and familiar converse with it? He answer'd, that he once attempted it, but the spirit instantly struck the door with such vehemence, as if he had knocked with a hammer, whereby he gathered his dislike of the matter; but though the spirit would not talk to him, yet he could make use of his judgment in reading his books, and moderating his studies; for if he took an ill book into his hand, the spirit would strike it, that he might lay it down, and would also divers times, (be the books what they would) hinder him from reading and writing over much, that his mind might rest, and silently meditate with himself: He added also, that very often while he was awake, a small subtle inarticulate sound would come into his ears.

Bodinus

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Bodinus asked whether he ever saw the shape and form of this spirit? He answered, that while he was awake, he never saw any thing but a certain light, very bright and clear, of a round compass and figure: but once being in great peril of his life, and having heartily prayed to G.^d, that he would be pleased to provide for his safety, about break of day, between his slumbrings and wakings, he espied on his bed a young boy, clad in white garments, tintured somewhat with a touch of purple, and a countenance lovely, and beautiful to behold. This he confidently affirmed to *Bodinus* for a certain truth. The reader will find this relation inserted in the history of *Bodinus*.

*In Sacred Writ we read there were
Strange Apparitions in the Air;
Angels came down t' inform Mankind,
To rectify a wand'ring Mind;
To guide Mankind from Dangers free,
And set the Slaves at Liberty;
No wonder then that the same Pow'r
Presides amongst us at this Hour.
Who so is wise some Use may gain,
Shun Misery, and Bliss obtain.*

Some farther Observations as to Children and Women with Child.

To be big with Child.

IF any being poor, dream that he is great with child, he shall become rich, and shall gather a great deal of money: if he be rich, he shall be in pain and care.

He which hath a wife, shall lose her, having no more need that she shall bear children.

He which has no wife, shall have a gentle one. To

To others it signifieth sickness ; but to be big with child, and then to be deliver'd, is all one ; for it means that the sick person shall die quickly.

But to him that is poor, and indebted, enduring pain and misery, it is an end and discharge of all his present evils : also this dream revealeth secrets.

This dream is cross to rich usurers, factors, and all such that are in authority ; for that which they had before they shall lose.

But to merchants and sailors, or to them which have ships, this dream is good.

To many after this dream hath happened loss of parents.

To have Children.

TO dream that you see or have children of your own, and not of other mens, is all to man and wife : for it foretels care and heaviness for necessities, without the which children cannot be nourished.

But the male children bring good success ; daughters bring an end worse than the beginning, for they are married without a dowry.

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